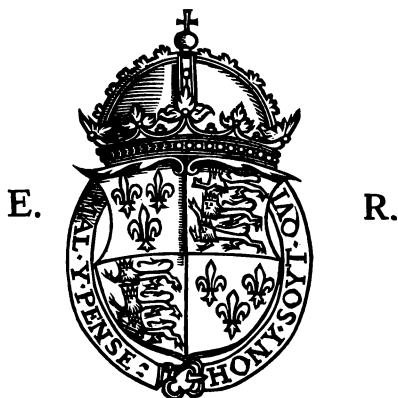


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GOD SAVE THE QUENE

To the Right Excellent & Most Gratiouse Princesse,

ELIZABETH

by the Grace of God, Quene of England, Fraunce,
and Ireland, Defendour of the Faith.

(? ; ?)

IF THE mind of man (most gratiouse Souverain) in respect of which we are made after the image of the highest, excelled not in passing degrees, the lumpe of mortall fleshe, by meanes whereof it uttereth his natural functions, iff the qualitees of the one surmounted not infinitely the conditions of the other, neither should it seme worthe the while to set penne to paper for defense of true religion, in

BEDE'S HISTORY OF THE CHURCH OF ENGLAND

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1930

Beda Venerabilis, 673-735,
"

THE HISTORY OF THE CHURCH OF ENGLANDE

COMPILED BY VENERABLE
BEDE ENGLISHMAN

Translated out of Latin into English by
THOMAS STAPLETON
Student in Divinitie

First printed at Antwerp by John Laet anno 1565
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for the Press by Basil Blackwell
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1930

The History of the Church of England

these perilous times of schisme & heresy, neither would it be fitting for one of my calling to commend such labours to the vewe of your Majesty. For, as in the writing I have good cause to remembre that *Truthe purchaseth hatred*, so in the commending of the same I can not forgett that a younge scholer, and base subject attempteth to talke with a right mighty Princesse and his lerned Souverain. Notwithstanding, considering the inwarde man & better portion off my selfe, I have to comforte me bothe in the one, & in the other. In the one, respect of the profit which may arise hereby to the deceived consciences of my dere countremen, your highnes subjectes, my regard to Gods honour & zeale to the truth do make me lesse to feare the displeasure that may ensue. In the other your highnes most gratiouse Clemency, & knowen good affection to be enformed of the truth, enboldeth me to present particularly to your most Royall Majesty, that which I publish to the whole Realmes commodite. For as that which the body receiveth, the Head first veweth and considereth, so thought I most convenient, that the generall history of the realme off England shoulde first be commended to the princely head and Souverain gouvernour of the same. Againe, the history in Latin being dedicated by the Author to a kinge of this realme, one of your most Noble progenitours, it semed no lesse then duty, that the translation and new publishing of it ought to come forth under your highnes protection succeeding in the Imperial Crowne of the same.

The matter of the History is such, that if it may stande

with your Majesties pleasure to vewe & consider the same in whole or in part, your highnes shall clerely see as well the misse informations of a fewe for displacing the auncient and right Christen faith, as also the way and meane of a speddy redresse that may be had for the same, to the quietnesse of the greater part of your Majesties most loyal and lowly subjectes consciences. In this history it shall appeare in what faith your noble Realme was christened, and hath almost these thousand yeres continewed: to the glory of God, the enriching of the crowne, and great welth & quiet of the realme. In this history your highnes shall see in how many & weighty pointes the pretended refourmers of the church in your Graces dominions have departed from the patern of that sounde & catholike faith planted first among Englishemen by holy S. Augustin our Apostle, & his vertuous company, described truly and sincerely by *Venerable Bede*, so called in all Christendom for his passing vertues & rare lerning, the Author of this History. And to thentent your highnes intention bent to weightier considerations & affaires may spende no longe time in espying oute the particulars, I have gathered out of the whole History a number of diversities betwene the pretended religion of Protestants, and the primitive faith of the english church, and have annexed them streight joyning to this our simple preface. Maie it please your most gracious highnes to take a short vew of it, & for more ample intelligence of every particular (if it shall so like your highnesse) to have a recourse to the booke and chapter quoted.

The History of the Church of England

Beside the whole history of holy and lerned S. Bede, I have published a short & necessary discourse to mete with the only argument of such as will pronounce this whole booke to be but a fardle of papistry, a witnesse of corrupted doctrine, a testimony of that age and time which they have already condemned for the time of no true Christianite at all: of such I saie as have altered the faith we were first Christened in, condemning our dere forefathers of allmost these thousand yeares, the Christen inhabitants of your graces dominions. This I have done principally in ii. partes. In the firste by expresse testimonies of holy Scripture, the psalmes, the prophets, & the new Testament, by removing the objections of the adversaries taken out of holy Scripture, by the glorious successe of these later 900 yeares in multiplying the faith of Christ through the worlde, last of all by clere and evident reasons I have proved that the faith of us Englishmen all these ix. c. hundred yeares, coulde not possibly be a corrupted faith, traded up in superstitions, blindnesse, and idolatry, as it is falsely and wickedly surmised of many, but that it is the true & right Christianite no lesse then the firste vi. c. yeares, and immediat succession of the Apostles. In the second part, where we gather a number of differences in doctrine, in ecclesiasticall government, in the order and maner of proceeding, in the course and consequences of both religions, that first planted among us and so many hundred yeares continewd, & this presently preached and pretended, I have shewed by the testimonies of the moste auncient and approved Fathers, of

the Councels and histories of that time, that in all such differences our faith first planted and hitherto continued amonge us, agreeth and concurreth with the practise and belefe of the first vi.c. yeres, the time approved by al mens consent for the right & pure Christianite. If it may stande with your Majesties pleasure to weigh this double truthe so clerely proved first out of Gods holy worde and evident reason, then out of the assured practise of the primitive church, your Grace shall quickly see a ready redresse of present schismes, a compendious quieting of troubled consciences, and an open pathe to returne to the faith, without whiche is no salvation. As we knowe right well, the meaning of your gracious highnes to be already seriously bent to have the truthe tried & to be sincerely published throughe all your Graces dominions, so to the ende that this godly zeale maie in your Majesties most Princely hart the more be kindled & confirmed, most humbly and lowly I beseeche the same, to beholde a fewe examples of the most puissant Princes that have ben in Christendom, which in that singular vertu have principally excelled.

At what time Princes and Emperours (having certaine hundred yeares fought and strived all in vaine against the light of the ghospel and publishing of Christen religion) beganne at length them selves to take the swete yoke of Christe, to submit their Sceptres to his holy Crosse, and joyning devoute humilite with worldly policie began to procure their soule helth, and to provide for the worlde to come, then the prophecy of Esaie was in them fullfilled

The History of the Church of England of resorte commaunding also no man should company with them. Againe the same Emperour after much disputations and conferences had with the Arrians, perceaving at lenght by the advise of *Sisinnius*, that they agreed not amonge them selves, nor approved the lerned writers in Christes church before their time (bothe which great faultes are evident in the principal promoters of this new pretended religion) utterly to extinguish all heresy, & for a finall extirping of schisme, he with *Gratian* commaunded expressly, that such doctrine & religion only shoulde take place, as *Damasus*, then Pope off Rome, taughte & allowed.

Socrates
li. 5. c. 10.
Sozomenus
lib. 1. c. 17.

Honorius & Arcadius sonnes to Theodosius, folowed the godly steppes of the vertuous Prince their Father. Thereupon Arcadius by the stoute advise of Chrisostom would not graunt to *Gainas* a famous Scythian Captain under him one poore corner in all the East to practise his Arrian profession in. Honorius likewise having information of the horrible schismes of the Donatistes in Afrike, directed in commission thither Marcellinus to be present at a general assemble in Carthage of the catholike bishops & the Donatistes, as it appeareth by the conferences of that assemble yet extant in the workes of S. Augustin.

Tom. 7.

How diligent Theodosius the second next successour to the foresaied Emperours was in extirping the heresy of Nestorius, and in setting forth the right doctrine touching the godhed of the holy Gost against Macedonius and his scholers, the writings of Cyrillus *ad Reginas*, and to Theodosius him selfe do evidently declare.

After these Marcianus the Emperour with that vertuous Letter to
 princesse Pulcheria laboured diligently to extinguish the Queen
 heresy of Eutyches, as it may appeare by sundry epistles Elizabeth
 of lerned Leo then Pope of Rome solliciting eftsoones the
 Emperour thereto, & by the Actes of the fourth generall
 councill of Chalcedon. Which not long after him Justinus
 the Emperour, with such Christen zeale defended that he
 caused Severus the schismaticall bishop of Antioch to *Niceph.*
 have his tounge cut out for the daily blasphemies he uttered *li. 17. c. 2.*
 against that councill. Justinian also his successour caused al *Cap. 9.*
 the hereticall bookes and writings of the saied Severus and
 other to be burned and made it death to any that kept or
 used any such books. The Christen zeale of this Emperour
 toward the maintenaunce of Christen religion is declared *Cap. 17.*
 in the fift general councill kept at Constantinople against
 sundry heresies. Procopius commending the earnest and *De bello*
 vertuous zeale of this Emperour, writeth that he would *vandalico*
 never admit *Gelimerius* a valiaunt Captain and one that had *lib. 4.*
 done him noble service joyning with Belisarius in the warres
 against the Wandalls, unto the order of his Nobilite, bicause
 he was infected with the Arrian heresy.

Such hath alwaies ben (most gracious Souverain) the ver-
 tuous zeale of the wisest and most politicke Princes to ex-
 tirpat heresies and false religion out of their dominions,
 knowing right wel, that none are better subjects to the
 Prince than such as most devoutly serve almighty God.
 And again that nothing more highly pleaseth God than
 that a prince do farder and set forth the true service and

Act. 13.

Procopius
lib. 1. 2. 3.
& 4.

worshipping of him. Such a one was kinge David, of whom therfor God saied *I have found David a man according to my harts desire*. And these Emperours here specified, as they rendred most the setting forth of true religion, and abolishment of the false, so prospered they most of al other in worldly respectes. For as under Constantin the great first by us mencioned the empire most florished, and was then first placed in the East, the cyte of Byzance being then magnificently enlarged, and called Constantinople of that most mighty Emperours name, as he had divers and most glorious conquestes against the tyrans, Maxentius, Licinius, and other forrain barbarous enemies, so (to lett passe the other) Justinian the last of us mentioned was he that most gloriously restored upp againe the Majesty of the Romain empire then almost fallen flatt downe, chasing the Wandals out of Afrike, cleering Italy and the west empire of the Gotthes, extinguishing utterly the Hunnes in Graece, and having most noble victories against the Persians.

Longe it were particularly to discourse upon the Princes of every singular province in Christendom, and to notise unto your highnes, the zeale, diligence, and endeavour of eche one in extirping haeresy and schismes. Yet to thentent it may appeare that the one Imperiall Crowne of Christendome being parted in to severall realmes and dominions, the zeale of eche one in the particular provinces was no lesse to maintaine the unite off Christes church, then when the whole was under the monarchie of one Empire, may it please your most gracious highnes to call to remembraunce

that this Christen and godly zeale hath ben in the Princes of severall countrees so glorious and evident, that in respect of the same, most honourable titles have ben appropriated to the royall Crownes of such personages.

To the Imperiall Crowne of your Majesty, the Noble and glorious title of *Defender of the faith* hath ben of late yeares annexed and perpetually geven by the See Apostolike, for the most godly and lerned worke of your highnes moste noble Father, our late dread Soverain, in defence of the seven holy Sacraments of Christes Church (off which the scholers of Geneva have taken away five) and against the wicked heresies of that lewde Apostata Martyn Luther. To the crowne of Spayne for the great zeale of kinge Alphonsus in extirping the Arrian heresy, above 800 yeares past, the title of *Catholike* was annexed, & continueth yet hitherto unblemished. To the crowne of the frenche kinge for the passing zeale of those princes (namely of Clovis the first Christen kinge, of Charlemain, of Philippe surnamed Auguste) in extirping heresies from time to time out of their dominions, the title of *Most Christian*, hath also ben appropriated from the time of Pipin and Charlemaign his Sonne hitherto.

*Michael
Ritus Nea-
politanus.*

*Les annales
de France.*

Though I abstaine (to avoide prolixite) the farder recitall of particular Princes, yet may it please your most excellent Majesty favorably to attend to one or two examples more for the extirping of the heresies of John Wicleff and the Bohems, contayning in many pointes the doctrine nowe preached for the very true worde off God.

In the history of Polidore we read of that Noble prince and of most worthy memory Henry the fiftē one of your highnes most noble lineall progenitours, that having called a Parlement, and decreed therein a voyage in to Fraunce for recovery of his right, the mony being gathered, souldiers pressed, all thinges prepared for that enterprise, yet the generall Councell of Constance then being appointed, he staid his privat quarell for Gods cause, directed his legats unto the Councell, expected the fine thereof, and in the meane while appeased the rebellion of John Oldecastle labouring by force and disobedience against his Souverain (as the new Wicleffs do presently in Fraunce and Scotland) to maintaine the heresy of Wicleff, and pronounced traitours all the adherents of that wicked secte. By this speedy diligence of that gracious Prince, bothe that heresy was then quailed in your highnes dominions, and (as Polidore noteth) the Noble victories of that valiaunt prince ensued: God undoubtedly prospering his affaires, who had preferred the quarell of him, before his owne prepared viage.

*Cromerus
in epist. ad
Proceres
Poloniae.*

It is now a hundred yeares and more sence the time that the kingdom of Bemeland being greuously mangled and almost destroied with civill sedition through the schismes and heresies planted there by the same Wicleff and Huss, was offred of the people it selfe to the king of Poole *Vladislaus* to have and rule it as his own, setting amonge them some quiet order of government. But bicause of the heresies then praevailing, it was of that vertuous Prince utterly refused. Yea warre also was threatened them unlesse they

agreed & reconciled them selves to the Catholike church. Letter to
If it may like your most excellent highnes after the patern Queen
and examples of these most puissant and vertuous Princes Elizabeth
to procede in your most gracious meaning to the publish-
ing of the true christen faithe (which is but one, and not
new) through your graces dominions, as al Christendom
hartely wissheth, the vewe and consideration of this present
history, a worthy and most authentike witnesse of the first
and true Christen faith planted in your Graces dominions,
with that which is annexed to prove it a right and uncor-
rupted faithe, shal not a litle (I trust in God, in whose
handes the hartes of Princes are) move and farder your
highnes vertuous intent to the spedye atchieving of that it
desireth. For faith being one (as the Apostle expressly
saith) that one faithe being proved to be the same which
was first graffed in the harts of englishmen, and the many
faithes of protestants being founde different from the same
in more then fourty clere differences gathered out of this
present history (whiche reporteth not al, but a few by occa-
sion) it must remaine undoubted, the pretended faith of
protestants to be but a bastard slippe proceding of an other
stocke (as partly of old renewed heresies, partly of new
forged interpretations upon the written text of Gods worde)
and therefore not to be rooted in your graces dominions,
lest in time, as heresies have done in Grece and Afrike, it
overgrowe the true braunches of the naturall tree, consume
the springe of true Christianite, and sucke oute the joyse of
al right religion: leaving to the realme the barke and rine

The History of the Church of England only, to be called christians. Which lamentable case the more every Christen hart abhorreth, and your highnes most gracious meaning especially detesteth, the more it is of us your highnes most lowly and loyall subjectes to be wished and daily to be praied for at the dreadful throne of Gods depe mercy, that it may please his goodnesse so to direct the harte of your highnes, so to inspire with his heavenly grace the most gracious meaning of your Majesty, that it may wholly and perfectly be bent to the restoring of the one catholike and Apostolical faith of Christendom, to the extirping of schisme and heresy, and to the publishing of Gods true service. Al to the honour of almighty God, to the contentation of your Majesties pleasure, and to the welth of your graces dominions. The which God of his tendre mercy, through the merites of his dere Son, and intercession of all blessed Saints in heaven, graunt. Amen.

Your highnes most lowly subject,
and bounden oratour,
THOMAS STAPLETON.

BEDE TO THE READER.

ALL UNTO WHOM THIS STORIE OF OUR
NATION SHALL COME, EITHER HEARING IT
OR READING IT, I HUMBLY BESECHE, THAT
FOR MY INFIRMITES AS WELL OF BODY AS
OF MINDE, THEY WIL BE INTERCESSOURS
BEFORE THE HEAVENLY CLEMENCIE. AND
THAT EVERY ONE IN HIS COUNTRE WILL
SO AWNSWERE MY LABOUR WITH MUTU-
ALL CHARITE, THAT WHEREAS I HAVE NO-
TED IN EVERY PROVINCE, SHERE, OR COUN-
TIE, AND IN THE MOST NOTABLE PLACES
THEREOF, SUCH THINGES AS I THOUGHT
WORTH THE REMEMBRAUNCE, AND PLEA-
SAUNT TO THE INHABITANTS OF ECHE
ONE, THAT I MAY FOR AL REWARD
HAVE THE HELPE OF THEIR
GODLY PRAIERS.

FARE WELL.

TO THE RIGHT HONORABLE
KING CEOLULPHE BEDA THE
SERVANT OF CHRISTE
AND PRIEST

THE History of thinges don in the church of the Englishe nation which of late I had set fourth, I did both first very gladly send your grace desiring then to have a sight & proufe therof, and now againe do send it you, to the entent you may both coppy it out, and more fully at your lesure consider it. I can not but highly commend this yower zele and good desyre you have not only to geve good eare to the holy scriptures, but also to know of things both don and spoken by worthy men before your time, & specially of our owne country. For whither an history containeth good thinges don by good men, the wise hearer is therby provoked to wel doing: ether reporteth evill thinges don by evil men, the vertuous and wel disposed reader neverthelesse is moved therby both to flye that is evill and noisom to his soule, & embrace the thinge he knoweth to be good and acceptable unto God. Which thing you wisely pondering, desire to have the sayd history published both to the instruction of your selfe, and also to the edifieng of such other whom God hath committed unto your governance. And to thentent I may put both your grace and all other that shall heare or reade it, out of all doubt of the verite of the sayd History, I will briefly shew you what authours I have chiefly folowed in the making therof. The chiefest authour and

aider I had in compiling this worke, was the right reverent abbat *Albinus*, a man of great learning, which being brought up in the church of Canterbury under *Theodorus* Archebishop of blessed memory, and *Adrianus* abbat, both men of great worship and learning, hath procured and sent unto me al such thinges as wer don by Saint Gregory the Popes disciples, ether in the province of kent, ether other places adjoyning and bordering upon the same. Which thinges the said Abbate hath learned partly by writings partly also by tradition of elders, & such thinges as he hath in such sorte learned, he hath sent unto me by the handes of *Nothelmus* priest of the church of London, to be received ether in writing ether by mouth & relation of the said *Nothelmus*. Which also going after unto Rome was permitted by Gregorie bishop, which is now head of that church, to search the closettes of the saied holy church of Rome, where he founde out certaine epistles of saint Gregorie and other bishops there, and at his returne hath delivered unto us the sayd epistles to be put in to our history with the counsell and advise of the reverent father *Albine* above mencioned. So that from the beginning of this booke unto the time that the cuntrye of England received the faith of Christe, we learned such thinges as we bring, gathered out of the workes of such as had wrote thereof before our time. And from thence unto this present such thinges as hath ben don in the church and diocese of Canterbury by the disciples of Saint Gregory or their successors, or under what kinge they have ben done, we have knowen by the industrie of the sayd Abbate *Albine*, at the reporte of *Nothelmus*, who also hath brought

^aEssex
^bSalisbury,
 Exceter
 Welles.
^cSuffolk,
 Norfolk
 and Cam-
 bridg shere.
 Northum-
 bers are called
 in this His-
 tory al that
 dwell beyond
 the river
 Humber
 Northward.
^dSussex and
 Hampshire.
^eMercia or
 Marshland
 containeth
 the dioceses
 of Lichfield
 and Coven-
 try, Lincolne,
 and Worcet.
^fEssex

me in sum parte of knowledge of such things as wer don in
 the provinces of the ^aeast and ^bwest saxons, and also of the
^ceast english and of the Northumbers that is to wit, by what
 bishops preaching, & under what king ech of the said pro-
 vinces wer converted unto the faith of Christ. And to be
 shorte, by the exhortation of the sayd Albine, I was chiefly
 provoked & enboldened to set upon this enterprise. Daniel
 also the most reverent bishop of the west saxons, which is yet
 a live, hath instructed me in certaine pointes of the ecclesias-
 tical history both of his province of the ^dSouth Saxons, and
 of the Ile of Wite. Now in what sort the province of ^eMercia,
 received the faith which they knew not before, & the province
 of the ^feast Saxons recovered the faith which they had lost
 before, both by the ministry of Ceddi and Ceadda priests of
 great devotion, and how the ii. saied fathers both lived and
 died, we have diligently lerned of the brothers of the monas-
 tery of *Laestinge* by them erected. Again of things don ap-
 pertaining to the church in the province of the east english
 we have found out partly by monuments of writting & tra-
 ditions of the forelivers, and partly, by the information of
 the reverend Abbot *Esius*. As for such things as wer don in
 the territory of *Lindissig* (that is holy Ilond) touching the
 furdurance of the faith of Christ, and what priests there suc-
 ceded from time to time, we have learned ether by the writ-
 inges of the reverent bishop *Cynebertus*, ether by the lively
 voice of other men of good credit. The history of the pro-
 vince of the Northumbers from the time they received the
 faith of Christ unto this present, we have gotten not by any
 one author, but by relation of many faithful witnesses which

might know and remember the same beside such things as
by my owne experience I knew. Among which you shal
note, that such thinges as I have wrote of the most holy
father and bishop *Cutbert* ether in this book ether in the
treatice that I have made of his life, I have taken partly out
of those things which I found befor writen of him by the
brothers of the church of *⁹Lindisfarnum* folowing simply
the faith of the history which I read, and partely also have
added thereunto such things as I could learne my selfe by
the faithful testimony of such as knew him. I humbly be-
seche the Reader, that if he shal finde any thing otherwise
then truth in this treatise, he wil not impute it unto me,
as the which hath endeoured to put in writing
to the instruction of our after-commers such
thinges as we could gather by common
report, which is the true lawe
of an history.

⁹The countre
of Northum-
berland
properly.

THE FIRST BOOKE OF THE HISTORY OF THE CHURCH OF ENGLANDE

OF THE SITUATION OF BRITTANY AND
IRELAND, AND OF THE PEOPLE WHICH
INHABITED THERE OF OWLD TIME. The
1. Chapter.

BRITANNY an Iland of the Oceane, which of owld
time was called Albion, doth stande betwext thenorth
and the west, right over against Germany, Fraunce, and
Spayne, iii of the greatest countries of Europe. Which be-
ing eight hundred myles longe Northward, is but ii hun-
dred myles broade, excepte yow reckon the cabes or poyntes
of the mountaynes which runneth owt a long far into the
sea, wherby the Iland is in cumpasse **forty and eight times*
lxxv myles. Of the sowth side it hath Flaunders, the first
haven towne wherof to arrive at for a man comyng owt of
England is called *Ruthubi*, the haven whereof is now cor-
ruptely called **Reptacester* 50 myles of from Calleis, or as
some write 60. myles. On the back syde of it where it lyeth
open unto the mayne Oceane, it hath the Iles called *Orcades*.
It is an Iland very batfull of corne, frute & pasture. In sum
places it beareth vines, it hath plentiful of fowles of diverse
sortes, both by sea and by land, of sprynges also and rivers
full of fysh but specially of lampriles and eels. Ther be many
times also taken porposes, Dolphyns and whales, beside

*That is
1800. miles.

*This haven
is now loste
by the irrup-
tion of the
sea.

many kynde of shellfishes, among other of muskles, in whom be founde perles of all coulours as red, purple, crymson, but specially white: ther is also great store of cockles, whereof is made the dye of crymson, whose rudd will be appalled nether with heate of sonne nether with wette of wether, but the oulder it is, the more bright and beutifull glasse it casteth. It hath also sprynges fitt to make salt, and others of whott waters, where ar buylded severall places meete for all ages as well for men as women to bathe them selves. For the water (as saynt Basill writeth) runnyng thowrough certayne metalles, receiveth therof such vertue of heate, that it is not only made warme therby but also skalding whot. This Iland is stored wyth mynes of sundry metalles, as of brasse, lead, iron, & sylver. It bringeth furth also great plenty of the Geate stone, and that of the best. This stone is blacke and burneth being put to the fire, and then is of vertu good to chase away serpentes. If you rub him till he be warme, he holdeth fast such thinges as ar layd unto him even as Aumber doth. This Iland had in it sumtimes xxviii fayre cities, beside an innumerable sort of castles whiche also wer well and strongly fensyd wyth walles, turrets, gates, and bullwarkes. And for as much as it is placed right in manner under the north pole, it hath light nightes in the sommer, so that at mydnight many times men dwteth whether it be yet twylight of the evening past, or breach of the day followyng. Wherby the daies be of a great length there in sommer, as contrary the nighte in wynter that is to wytt, xviii howers, by reason the sonne there is so farre gon sowthward. And so in like maner the nightes in the sommer ar there very

The History of the Church of England

*The Red-shankes.

shorte and the daies in the wynter that is to wytt vi. equinoctiall howers, where as in *Armenia, Macedonia, Italia*, and other countries subject to the same line, the longest day or night passeth not xv, the shortest ix howers. This Iland at this present with v. sundry languages to the number of the v. bookes of Moses, doth study & set furth the knowledge of one perfecte truth, that is, wyth the language of the English, the Britannes, the Scotts, the *Pictes, and the latine, which by study of the scriptures is made common to all the rest. At the first this land was inhabited of none other nation but only of the Britannes, of whom it receiveth his name: which Britannes comyng out of *Armorica* (called now litle Britanny) as it is thought, chose unto them selves the sowth parte of this land. And after when they from the sowth forward had in their possession a great parte of the Ile, it chaunced that certaine people of the Pictes coming owt of Scythia, as it is sayd, travailing uppon the seas with a few long shippes, the winde dryving them in cumpasse rounde about the coaste of Britannye, blew them a land on Irelands syde, on the north partes therof. Which they finding inhabited of the Scottes, besought them to allow them some part of the land, where they might plante them selves. But they could not obtayne their desire. This Ireland, next unto Brittany is the greatest Iland of the Oceane sea, and standeth westward of Brittany. But as Northward it is not so longe as it, so sowthward it is much longer, and reacheth unto the North partes of Spayne, having the mayne sea runnyng betwext. The Pictes (as I have sayd) arriving wyth their navy in Ireland, required of the inhabitants, that they might be suffered,

there to rest and place them selves. The Scottes aunsered that the Iland was not bigg inowgh to hold them both. But we can geve you good counsel (quoth they) what we thynke best for you to doe. We know well there is an other Iland not farre from ours standing easte ward from hence, which we may see owt of this land in a fayer sonnys day. If you will goe thether, you may inhabit ther at will. And if there be any resistance made against you, we wil ayde you. Wher-upon the Pictes arriving in Britanny planted them selves in the North partes therof. For as for the sowth partes the Britannes had taken upp before. And wheras the Pictes having no wyves did require of the Scottes to marry their dawgh-
ters, the Skottes agreed to graunt them their bone, under condition, that as often as the matter was in dowt, they should choose their kyng rather of the next of the howse of the woman then of the man. Which order, it is well knowen the Pictes kepeth even to this day. In processe of yeres, after the Britans and the Pictes, the Skottes also wer received in to Britanny among the Pictes. Which coming owt of Ire-
land under Rewda their Capitaine, either by force or frend-
ship, entered and inhabited the country in Scotland, which they possessed. Of which capitaine even unto this day they are callid *dall reudini*, for in their language dall signifieth part. *Irelande* both in bredth, holsomnes and fines of ayre, far passeth Britanny, so that there snow remayneth skant
iii. dayse together: and no man there for foddering of his beastes, ether maketh hay in the sommer, or buyldeth staw-
les for his cattaile. There is no noysom creping beast to be sene there, no serpent that can live there. For many times

A description
of Ireland

The His-
tory of the
Church of
England

serpentes which hath ben brought thether owt of Britanny, the ship drawing nere unto the land, as sone as they ar towched wyth the smell of the ayer, they dieth owt of hand. Yea more then that, all thing in maner that cometh from the sayd Iland, is of soverayne vertue against poyson. And this we sawe with oure eyes, that when certain men, that wer stinged of venemous serpents, had taken the scraping of certaine leaves of bookes which had ben of Ireland, and had dronke it in water, forthwyth all the force of the venim was staynched, and the swelling of the stinged bodies utterly asswaged. This Iland is rich in milk and hony, nor voyd of vines, fish or foule, and full of stagges. This is properly the country of the Skottes, owt of the which they isshuing hath inhabited Britanny being before possessed of the Britons and the Pictes. Ther is a great creke of the sea whiche severed of ould time the Britons from the Pictes, which from the west runneth far in to the land. Where unto this day there is a citty of the Britons very stronge and well fensed called *Alcuith*. At the north side of the which creke, the Scottes hath come and made their dwelling country.

HOW THAT C. JULIUS CESAR WAS THE
FIRST OF ALL THE ROMAINS THAT CAME
IN TO BRITANNY.

The .2. Chap.

THE Romains had never accesse unto Britanny, nor knoledge therof untill Caius Julius Cesars time. Who the 593. yere from the buylding of Rome and the 60. before the incarnation of ower Saviour Christ, being Consul wyth L. Bibulus, at the time that he had battell with Ger-

many & Fraunce, which two countres the river Rhene doth sever, cam into Picardy, from whence is a very nigh and short passage in to Britanny, & with 80. ships charged wyth men and warfare provision, passeth over in to Britanny: where he being received wyth a very sharpe and hotte byckering, and after shaken wyth a contrary tempest was fayne to returne in to Fraunce with the losse of a great part of his navy, and no small number of his souldiars, and of the most part of all his men of armes. And so for that wynter he was forced to dimisse his army: which being over past, he sayleth againe in to Britanny, wyth a navy of 600. sayle one and other. Where after he had arrived, & was nowe marching toward his enemy wyth his mayne hoste, his ships riding at the anker, were with a violent storme rent and cast either one uppon the other, either upon the quick sandes, and there broken in peces, in such sort, that xl. of them wer lost owt of hand, and the rest wyth much a doe repaired. Cesars horsemen at the first encounter wer overthrowen of the Britannes, and *Labienus* one of his coronells slayne. At the second encounter, wyth great losse and daunger of his army, he put the Britannes to flight. From thence he went unto the river of Tems, which men say can be waded over but in one place: where on the farder side a great number of the Britannes warded the bankes, under *Cassibellauno* their capitayne, which had stycked the bottom of the river and the bankes also thyck of great stakes, wherof certayn remnantes unto this day ar to be sene, of piles of the bignes of a mans thyghe covered wyth lead styckying fast in the bottome of the river. Which when the Romans had es-

The first
Booke
The .2.
Chapter

The History of the Church of England

*Colchester

pyed and eskaped, the Britannes, not able to stande the violence of the Romane Legions, hidd them selves in the woddes, owt of the which they ofte brekyng owt, greatly endamaged the army of the Romaines. In this meane time **Trinobantum*, a very stronge citty, wyth their Capitain *Androgorius* yelded unto Cesar, delivering xl. hostages. Which example, other moe citties followyng, fell in leage with the Romans: by whose advertising Cesar having intelligence of a stronge hold, that *Cassibellanus* had buylded betwene two dykes or marishes well fensed wyth woddes on ech side, farsed wyth plente of all thinges, assayling wyth great force at length overcomed. After that returning in to Fraunce, having dimissed his army for the wynter season, he was suddenly besett wyth great tumultes of warres reised against him on every side.

HOW CLAUDIUS THE EMPEROUR WAS THE SECOND THAT CAME IN TO BRITANNY, WHICH DID ALSO SUBDUE THE ILES ORCADES, AND HOW VESPASIAN SENT BY HIM TOOKE THE ILE OF WYTE. The .3. Chap.

THE 797. yere from the buylding of Rome, *Claudius* the third Emperour after August, being much desirous to shew him selfe a prince profitable unto the common welth, sought by all meanes battaile and conquest. Whereuppon he made a viage in to Britanny, which was all in a muteny, for that such as wer traytorously fled from them, wer not restored. He passed over in to the Iland whether

nor before *Julius Cesar*, nor after, any durst adventure. And there with out ether blud or battaile received by submission the greatest part of the Iland voluntarily yelding them selves unto him. Also he brought in subjection to the Romaine empire the Iles *Orcades*, which lieth in the Oceane above Britanny: which don he returned to Rome the vi. moneth after that he departed thence: and caused his son to be surnamed *Britannicus*. This battel was fought the fourth yere of his empire which was the yere of thincarnation of our lord 46. In the which yere also there fel a great famine, thorough out al Syria, which in the Actes of the Apostles is shewed to be fore spoken by *Agabus* the prophet. *Vespasianus* which after Nero was emperour, being sent of the said *Claudie* in to Britanny, subdued unto the Seigneurie of the Romaines the ile of Wite, standyng nigh Britanny sowthward. Which is of length from este to west about 30. miles: from south to North 12. being in the east part by sea 6. miles, in the west 3. miles of from the sowth shore of Britanny. Nero succeding *Claudius* in the empire never durst meddle with warfare matters. Wherby among other many hindraunces which befel in his time unto the empire, one was that he had almost lost Britanny: For under him two noble townes wertaken and overthrowen.

The first
Booke
The.3.
Chapter

The yere of
our Lord 46.

Actor. II.

HOW THAT *LUCIUS* KYNG OF BRITANNY
SENT TO *ELEUTHERIUS* DESIRING TO BE
CHRISTENED. The .4. Chap.

An. 156

THE yere of the incarnation of our Lord 156. *Marcus Aurelius Verus* the 14. Emperour after August, governed the empire with his Brother *Aurelius Commodus*. In whose time *Eleutherius* a holy man being Pope of the church of Rome, *Lucius* Kyng of Britannes wrote unto him, desiring that by his commaundement he might be made christian: which his request was graunted him. Wherby the Britannes receiving then the fayth, kept it sounde and undefiled in rest and peace, untill Dioclesian the Emperours time.

HOW *SEVERUS* THE EMPEROURE BY A
TRENCH DRAWEN OVERTHWART SEVERED
ONE PART OF BRITTANY FROM THE
OTHER. The .5. Chap.

An. 189

THE yere of our Lord 189. *Severus* borne in Afrike at Tripolis, the 17. emperour from August, reigned 17. yeres. This man being rough of nature, entangled with much warres, governed the common welth very valiauntly, but yet with much travail. After he had vanquyshed his civill enemies, with which he was very sore assayled, he is called in to Britanny, by the meanes of the great defection of the most part of the country from the Signorie of the Romans. Where after he had recovered by great and grevous warres a great part of the land, he made a partition betwext them and the other wild and savage people, not with

buylding of a wall of stone as some suppose, but with a trench and a rampaire of turve and timber, thyck fensed with bulwarkes and turrets. Which sayd trench he caused to be drawn from one sea to the other. And there at yorke he died, leaving behinde him 2. sonnes, *Bassianus* & *Geta*, which *Geta* being condemned of treason, died. And *Bassianus* taking upon him the surname of *Antonius* governed the empire after the deceasse of his father.

The first
Booke
The .6.
Chapter

OF THE RAYGNE OF DIOCLESIAN, AND
OF THE THE PERSECUTION WHICH HE
RAYSED AGAINST THE CHRISTIANS. The
.6. Chap.

THE yere of our Lorde 286, *Dioclesianus* the xxxiii. Emperour after August, being chosen of the army raygned xx. yeres, and he created *Maximinianus* surnamed *Herculeus*, his fellowe in governement of the Empire. In whose time one *Carausius*, of low degre in byrth, but valiaunt in armes, and politicke in counsell, was appointed toward the sea coaste against the French menne, and the Saxons, whiche then with continuall robberies much wasted that countries. But he so behaved him selfe, that he did more hurt there, then the ennemies them selves: For such pillage as he had recovered from them, he did not restore it to the right owners, but reserved it to him selfe, whereby he was suspected, that he wittingly suffered them to pill and spoyle at pleasure. Wher uppon being commaunded to be put to death of *Maximinianus*, he toke uppon him the princely authoritie, & usurped the governance of the Britan-

An. 286.

The History of the Church of England
 nes, which after he kept vii. yeres. At length by treason of his fellow *Allectius* he was slayne. Which *Allectius* him selfe, (*Carausius* being killed) kept the possession of the Iland iii. yeres, whom *Asclepiodotus* chiefe governour of the army overcam, and received the Iland in his possession the tenth yere after it was invaded. In the mean time, Dioclesian in the easte, *Maximinianus* in the West raying the tenth persecution after Nero against the Christians, commaunded the churches to be spoyled, the Christians to be tormented and killed: which persecution was both longer and also crueller then all the other: for hole x. yeres together it continued in burning the churches, in bannishing the innocents, in murdering the Martyrs, and never ceased. Brefely among other places, it made Britanny to be honored wyth the glory of many holy Martyres which constantly stode and died in the confession of their faith.

THE PASSION OF SAYNT ALBANE AND
 HIS FELLOWES, WHICH DID SHEAD THEIR
 BLUDD FOR CHRISTES SAKE. The 7. Chap.

AMONG other suffered Saynt Albane: of whom *Fortunatus* priest in the booke he wrote in the praise of virgines, speaking of the Martyres which from all coastes of the world cam unto God, sayth, *Albanum egregium fecunda Britannia profert.*

*The fertile lande of batfull Britanny
 Bringeth furth Albane a Martyr right worthy.*

This Albane being yet but a Pagane, when the cruell com-

maundements of the wicked Princes were set forth against the Christians, received in to his house one of the clergy whiche had fled from the persecutours: whom he perceiuing bothe night and day to continewe in praying & watching, beinge sodaynly towched with the grace of God, began to follow the example of his faith and vertu, and by litle and litle instructed by his holesom exhortations, forsaking his blind idolatry became Christian with his hole hart. At length after the sayd person of the clergy had certain daise taried with him, it came to the eares of the Prince, that this holy confessor of Christ (whose time was not yet come that god appointed for him to suffer martyrdome) lay hid in *Albanus* house. Whereuppon he commaundid his souldiours to search his house with all diligence. Whether when they were cum, saynt Albane apparelled in his gests and masters garments offerid him selfe to the souldiours, and so was brought bound unto the judge. It chaunced that the judge the same time, was doing sacrifice unto the devills before the aultars. And when he had sene Albane, being all chaufed with anger for that he feared not voluntarily to offer him selfe unto the souldiars and perell of death, for his geste, whom he had harbored, he commaunded him to be brought before the idoles of the divells, before whom he there stode. And for so much (quoth he) as thou haddest rather to conveye away the rebell & traytour to our Gods, then deliver him up unto the souldiours that he might sustaine due punishment for his blasphemous despising of the Gods, looke what paynes he should have suffered if he had ben taken, the same shalt thou suffer, if thou refuse to

The His-
tory of the
Church of
England

The Martyr-
dom of saint
Albane the
firste Martyr
of Britanny.

practise the rights of ower religion. But Saynt Alban which wilfully had before discovered him selfe to be a Christian, litle heeded the menacies of the Prince. But being thorowly fensed with spirituall armour of grace, told him plainly to his face, that he would not obey his commaundement. Then said the judge, of what house or stock art thou? Albane aunswered. what is that to the of what house I am? but if thou be desirous to know of what religion I am, be it knowen unto the that I am a Christian, and that I employe my selfe to Christian maners and excercises. Then the judge demaunded him his name. My parents (quoth he) nameth me Albane: and I honor and worship the true and living god whiche made al thing of naught. Then the judge being very wroth sayde. If thou wilt enjoy long life, cum of, and do sacrifice unto the great goddes. Albane aunswered, theis sacrifices whiche yow offer up unto the divells, neither helpe the offerers nor obtaine them their desires, but rather purchase them for their reward eternall paynes in hell fire. The judge hearing this being in a rage, commaunded the holy confessor of God to be all beaten of the tormentours, thinking his constance would relent at strypes, which refused to yeld to words: but he shewed him self not only patient, but also joyful in the middle of all his torments. The judge when he sawe he could be nether wonne with wordes, nor tourned with torments from the religion of Christes faith, commaunded that he should be behedded. In the way as he was ledd to his death, he came to a floudde which with a very swift course ranne betwixt him and the place where he should suffer. Now he saw a great company

of all sexes, degrees, and ages going with him to the place of his execution, in so much that it seemed the judge was left alone at home without any to attend upon him. This company was so great, and the bridge they had to passe over so litle, that it would be toward night, er they all could get over. Albane longing much for his blessed death, and hasting to his Martyrdome, cumming to the rivers side and making there his prayer with lifting up his eyes and harte to heaven, sawe furth wyth the bottom to have bin dried up, and the water geve place for him & the people to passe over dryshod as it were upon even grownde. Which when among other the executioner which should have beheddid him did see, he made hast to mete him, at the place appointed for his death, and there (not without the holy inspiration of God) he fell downe flat before his feete, and casting from him the sword which he held in his hande ready drawen, desired rather that he might be executioned ether for him or with him, rather then to do execution upon him. Where upon this man being now made a fellow of that faith wher of before he was persecutor, and the sword lying in the ground before them, the other officers staggering and doubting all who might take it upp and doe the execution, the holy confessor of God with the people there assembled went unto a hill almost half a mile of from that place beautifully garnished with divers herbes and flowres not rough or uneasy to climme, but smothe, plaine and delectable, worthy and mete to be sanctified with the blood of the blessed Martyr, unto the top where of when he was ascended, he required of God to give him water:

The His-
tory of the
Church of
England

and strayt there arose a spryng of fayer water before his
feete whereby all might perceave that the river before was
by his meanes dried. For he which left no water in the river,
would not have required it in the topp of the mowntaine,
but that it was so expedient, for the glory of God in his holy
martyr. For beholde the river having obeyed the Martyr,
and served his devotion, leaving behinde a testimony of
duty and obedience (the Martyr having now suffred) re-
turned to his nature againe. Here therfore this most vali-
aunt martyr being behedded received the crowne of life
which God promiseth to them that love him. But he which
there tooke uppon him to doe that wicked execution, had
short joy of his naughty deede: for his eyes fel unto the
ground with the head of the holy martyr. There also was
behedded the souldiour which being called of God refused
to stryke the holy confessor of God: of whom it is open &
playne, that though he was not Christened in the fount,
yet he was baptised in the bath of his owne blud, and so
made worthy to enter in to the kingdome of heven. Now
the judge seing so many straunge and heavenly miracles
wrought by this holy martyr, gave commaundement that
the persecution should cease, beginning to honour in the
sayntes of God the constant and pacient suffering of death,
by the which he thought at first to bring them from the
devotion of their fayth. S. Albane suffered his martyrdome
the xx. day of June, nigh unto the citte of **Verolanium*.
Where after the Christiane church being quietly calmed
and setteled againe, there was a temple buylded of a mer-
vailous rich worke, and worthy for suche a martyrdome.

*which we
call dor-
suold wodde.

In the which place truly even unto this day ar syck persons cured, and many miracles wrought. There suffered also about that time Aaron and Julius towne dwellers of the city of Leicester and many other both men and wemen in sundry places, which after diverse fell and cruell torments sustayned in al partes of their bodies, by perfitt victory atcheved by pacience, yelded their soules unto the joyse of heaven.

The firste
Booke
The .8.
Chapter

HOW THAT AFTER THIS PERSECUTION
CEASED, THE CHURCH OF BRITANNY WAS
SUMWHAT QUIET UNTILL THE TIME OF
THE ARRIANS HERESIES. The .8. Chap.

AFTER that the stormes of this persecution wer overblown, the faithfull christians which in time of daunger lay hid in dennes and desertes cometh furth & sheweth them selves abroad, reneweth their churches, which before were overthrowen flatt to the grownd, foundeth, buyldeth, and perfiteth new temples in honor of the holy Martyrs, celebrateth holy dayse, doth consecrate the holy mysteries, with pure mouth and harte, and every where as it wer displayeth their ensignes in signe of conqueste. And this peace continued in the church of Christ in Britanny untill the fury of the Arrians heresies : which runnyng thorough out the world corrupted also with his venemous errors this Iland, though situat out of the compasse of the world. Now when that once by this meanes heresy had once found an open vent to passe over the Ocean sea in to this Iland, shortly after all manner of heresies flowed in to the sayd

Temples of
Martyres:
holy daies.
Consecration
of the B.
sacrament.

Heresies in
Britanny.

The History of the Church of England

The Arrians heresie prospereth, not with standing the generall councill of Nice

land, and was there received of the inhabitants as being men deliting ever to heare newe things, and stedfastly retaining nothing as certaine. About this time died *Constantius* in Britanny which in Dioclesians life time governed Fraunce and Spaine: a man very milde and of much courtesy. He left *Constantine* his son by *Helene* his concubine created emperour of Fraunce. Eutropius writeth that *Constantine* being created emperour in Britanny succeded his father in the kyngdome. In whose time the heresy of the Arrians springing and being discovered and condemned in the councill of *Nice*, did neverthelesse infecte not only the other partes of the world, but also the very churches of the Ilands with deathly doctrine and pestilent infidelite.

HOW THAT IN THE TIME OF GRACIAN THE EMPEROUR MAXIMUS BEING CREATED EMPEROUR IN BRITANNY RETURNED IN TO FRANCE WITH A GREAT ARMY. The .9. Chap.

An. 377

THE yere of the incarnation of our Lord 377. *Gratian* the 40. Emperour after *August*, raygned vi. yeres after the death of *Valens*, though a litle while before he raigned also with *Valens* his uncle & *Valentinian* his brother. Which seing the state of the commen welth miserably plagued, and nigh altogether decayed, was droven of necessite for the better repairing of the sayd decaise, to choose unto him *Theodosius* a Spanyard borne to be his partener in governance of the Empire, comitting unto him the regiment of the easte and also of *Thracia*. In which time, one *Maximus*

a valiaunt man and a good, and worthy of the Imperiall crowne (had it not ben that contrary to his othe and allegiance he tooke upon him by tyranny to be Emperour in Britanny) half in maner against his wil being created Emperour of the army, passed over in to Fraunce. Where he slewe *Gratian* the Emperour being circumvented by subtile wiles, and sodenly stolen uppon ere he were ware, as he was in minde to passe in to Italy. After that also he chased *Valentinian* the other partener of the empire out of Italy. *Valentinian* flieng for succour into the easte, and there with all fatherly piete being received of *Theodosius*, was by his helpe strayt wayse restored unto the empire, *Maximus* the tyran being shutt up by seige with in the walles of *Aquilegia* and there shortly after taken and slayne.

The first
Booke
The .10.
Chapter

HOW THAT ARCADIUS BEING EMPER-
OUR, PELAGIUS A BRITTAIN MADE
WICKED BATTAIL AGAINST THE GRACE
OF GOD.

The .10. Chap.

THE yere of our Lord 394. *Arcadius* son unto *Theodosius* with his brother *Honorius*, being the xliii. Emperour after August, raigned xiii. yeres. In whose time *Pelagius* a Britan borne, disperkled the venim of his faithlesse doctrine very far abroad, holding that a man might live well without the helpe of the grace of God, using herein the ayde of *Julianus* of *Campania*, who was intemperatly sturred with the losse of his byshoprick. To whom S. Austen and other catholick fathers also hath aunswered in most ample manner, but yet they would not be amended therby.

An. 394

The property
of heretikes

The His-
tory of the
Church of
England

But being convicted of their falshed, they rather would encrease it by defending and mainteining it, then amend it by retourning to the truth.

HOW THAT HONORIUS BEING EMPER-
OUR, GRATIAN & CONSTANTINE USURP-
ED TYRANNY IN BRITANNY, WHERE THE
FIRST SHORTLY AFTER WAS SLAYNE AND
THE OTHER IN FRAUNCE. The .ii. Chap.

An. 407.

THE yere of our Lord 407. *Honorius* son of *Theodosi-*
us the younger being emperour in the 44. place af-
ter August ii. yere before that Rome was invaded by *Alari-*
cus Kyng of the Gothes, when the nations of the Alanes,
the Sueves, and the Vandalls and many such other with
them, the frenchmen being beaten downe, passing the
Rhene raiged thorough out al Fraunce about that time
Gratianus in Britanny is created tyran, and is slayne. In his
place *Constantine* being but a common souldiour was chos-
en: only for the names sake, with out any desert of vertu:
which so sone as he had taken uppon him the empire, pass-
ed over in to Fraunce, where being ofte deluded of the bar-
barous nations (as unwisely and uncertainly making his
leage with them) greatly endomaged the common welth.
Where upon *Honorius* sending *Constantius* the Counte in
to Fraunce with an army, *Constantine* was beseiged at A-
rells, and there taken and slayne, and *Gerontius* his partener
slew his son *Constans* at *Vienna*, whom of a monke he had
made emprour. Rome was destroyd of the Gothes the
1164. yere after it was buylded. After which time the Ro-

mans lefte to rule in Britanny after almost 470. yeres that *C. Julius Caesar* first entered the sayd Ile. The Romanes dwelt with in the trench which as we have sayd, *Severus* drew overthwart the Iland at the south part, which thing may appeare by the citties, temples, bridges and paved stretes to this day remayning. Not withstanding they had in possession and under their dominion the farder partes of Britanny and also the Ilandes which ar above Britanny.

The firste
Booke
The .12.
Chapter
The first de-
struction of
Rome.

HOW THE BRITANNES BEING SPOYLED
OF THE SCOTTES & THE PICTES, SOUGHT
AYDE OF THE ROMANS, WHICH AT THE
SECOND TIME OF THEIR COMMING,
BUYLDED A WALL BETWENE THE II.
COUNTRIES, BUT THEY SHORTLY AFTER
WERE OPPRESSED WITH GREATER MIS-
ERES THEN EVER THEY WER IN BEFORE.
The .12. Chap.

BY meanes the sayd tyrannes and capitaines of the Ro-
mans did use to transport with them over in to Fraunce
the flower of all the youthe of Britanny to serve them in
their forayne warres, their men of warre wer consumed,
and the country being all disarmed was not now able to
defend them selves against the invasion of their enemies.
Where uppon many yeares together they lived under the
miserable servage and oppression of ii. most cruell outlan-
dish nations, the Scottes and the **Pictes*. I cal them outlan-
dish, not for that they wer out of the circuit of Britanne,
but that they wer divided from the land of Britanny by ii.

The cause
why the olde
Brittons be-
came weake
and open to
forain in-
vasions.

*Redshankes.

armes of the sea running betwext them, of the which one from the easte sea, the other from the west runneth in far and wyde in to the land of Britanny though they may one reach to the other. In the middle of the east creeke there is a citte buylded called *Giudi*. Above the west creeke towarde the right hand standeth a citte called *Alcluith*, which in their language is as much to say as the Rock *Cluith*, for it standeth by a fludd of the same name. The Britannes then being thus afflicted by the sayd nations, sent their embassadours wyth letters unto Rome, wyth lamentable supplications requiring of them ayde and succour, promising them their continuall fealte, so that they would reskue them against the oppression of their sayd enemies: where uppon there was sent unto them a legion of armed souldiours from Rome, which commyng in to the iland and encountering wyth the enemies, overthrew a great number of them, and drave the rest owt of the fruntiers of the country, and so setting them at liberte and fre from the misery wyth which they wer before so greuously overcharged, counseled them to make a wall betwene the ii. seas, which might be of force to kepe out their evill neyghboures: and that don, they returned home with great triumph. But the Britons buylding the wall which they wer bid to make, not of stone as they were willed, but of turve, as having none among them that had skylle there in, made it so slender, that it served them to litle purpose. This walle they made between the ii. sayd armes or creekes of the sea, many myles longe, that wher as the fense of the water lacked, there by the helpe of the trench they might kepe their country from the breakyng in

of their ennemies. Of which pece of wurke, there remayneth even unto this day most assured tokens yet to be seene. This trench begynneth about two myles of from the monastery of *Aebercurnig*, Westward in a place which in the Pictes language is called *Peanuahel* and in English is called *Penwelt*, and runnyng owt eastward is ended by the city of *Alcluith*. But the former enemies when they had once perceived that the Roman legion was returned home againe, furth with being sett on land by boates, invadeth the borders, overcometh the countrey, and as it wer come redde to be cutt, they moweth, beateth, and beareth downe all before them. Where upon Ambasadours be sent agayne to Rome, wyth lamentable voyce requiring their succour, beseeching them they would not suffer their miserable country to be utterly destroyed, nor permitt that the name of the province, which thorow them had so long florished should now thus despitefully be extingueshid by the wycked crueltie of their forayne people. Agayn there is sent an other legion, which in the harvest time comyng upon the sodayne, made a great slawghter of the enemies, and such as could eslake chased them over the seas in to their owne country, which before wer wont to waste and spoyle the country of Britanny wythout resistance. Then the Romans toulde the Brytans playne, that it was not for their ease to take any more such travaylous journeis for their defence, and bydd them to practise their armour them selves, and learne to wythstande their enemy, whom nothing els did make so strong but their faynt and cowardous hartes. And forso-much they thought that wold be sum helpe and strength

The first
Booke
The .12.
Chapter

The History of the Church of England unto their loyal fellowes whom they wer now forced to forsake, they buylded up a walle of hard stone from sea to sea a right betwene the two citties which there wer made, to kepe owt the enemy, in the self same place where *Severus* before had cast the trench, (which walle even to this day remaineth famous and to be seene) with publick and privat charges: the Britannes also putting to their helping handes. They then buylded it eight fote broade and xii. high, right as it wer by a line from east to weste, as it doth to this day playnly appeare, which being perfited, they geve the people strait warning to looke well to them selves, they teach them to handle their wepon, & instructe them in war like feates. Also by the sea side southward, where their ships lay at harbar, least their enemyes should land there aboutes, they makyth up bullwarkes a longe one sum what distant from the other, and this donne biddeth them fare well, as myn- ded no more to retourne. As sone as they wer gonne, the Scottes and Pyctes having intelligence that they had made promise they wold come no more, they takyng hart of grace therof retourneth agayne to their wont busines: And first, all that was without the walle they taketh for their owne. After that they came to geve assault unto the walle where the Britannes with faynt hand and fearfull hart defending it, wer with grapples, which they had devised, pulled downe to the grownde, and otherwise so assaulted, that they leaving both the cytties and the wal also, wer disper- cled and put to flight. The enemy followeth, kylleth, and sleyth more cruelly then ever he did before. For even as the lambes of the wilde beastes, so were they torne and man-

gled of their ennemies. Whereuppon being dreven out of their owne houses and possessions, they falleth a robbing and spoyling one the other of them, encreasing their outward misery with inward tumult, so far furth that all the whole country was brought to that exigent, that they had none other sustenance, but that they gotte by hunting and killing of wild beastes.

The first
Booke
The .13.
Chapter

HOW IN THE TIME OF *THEODOSIUS* THE YOUNGER THE BRITANNES SOWGHT HELPE OF *BOETIUS* THEN CONSULL OF ROME, BUT COULD NOT OBTAINE IT AND HOWE AT THAT TIME *PALLADIUS* WAS SENT TO THE SCOTTES (WHICH BELEYVED IN CHRISTE) TO BE THEIR BYSHOP.

The 13. Chapter.

THE yere of the incarnation of our Lord 403. *Theodosius* the younger succeding *Honorius*, was made Emperour of Rome, which he governed 27. yeres being the xxv. Emperour after August. In the eight yere of whose Empire, *Palladius* was sent of *Celestinus* bishop of the Roman church to the Scottes which had received the faith of Christe, to be their first bishop. And the 23 yere of his raigne, *Boetius* one of the pears and patricians of Rome was now the third time made consul with Symmachus. The poore leaving of the Britanes, directed unto him their letters, where of this was the beginning. *To Boetius thrise consull the Mourning of the Britannes*. In the processe of which epistle they thus setteth furth their pittypfull estate. The

An. 403.

Palladius
the first bi-
shop of
Scotland:
An. 411.

The History of the Church of England Barbarous enemy driveth us upon the sea: the sea againe
uppon the enemy: betwene these twaine riseth two maner
of deathes, either we are killed or drowned. And yet for all
their sute, they could obtaine no ayde of him, as he which
had then both his handes full of busines & battaile at home
with *Bleda* and *Attila* kinges of the Hunnes. And though
the yere before *Bleda* was murdered by the wylie treason of
his brother *Attila*, yet he alone remained so intolerable an
ennemy unto the world, that he wasted all most all Europe,
spoyling and overthrowing both cities and castles. About
the same time there arose a great famine in Constantinople,
after which folowed also the pestilence: and a great part of
the wal of the said citye fel unto the ground, with 57. tur-
rettes. And many other cities also being overthrowen with
earthquake, hunger, and pestilence beside, consumed many
a thousand both of men and beastes.

HOW THE BRITONES BEING FORCED
BY HUNGAR DROVE THE BARBAROUS
PEOPLE OWT OF THEIR COUNTRY.
WHEREOF ENSEWED PLENTIF OF CORNE,
RIOTT, PESTILENCE, AND THE LOSSE OF
THE WHOLE COUNTRY. The 14. Chap.

IN the meane season hungar more and more prevailing
against the Britones, (in so much that many yeres after
it left tokens and remembrance of the hurt it did in the
country) drove many of them to yelde them selves into the
handes of the robbers. Other there were which could never
be brought there unto, but rather then they would so doe,

from the hilles and brakes where they lurked, many times invaded their ennemies, as trusting so much the more in the help of God, how much the lesse hope they had of ayde of man. And by such meanes first of all, both resisted and overthrew them, which many yeres together had lived by the spoyle of the country. Whereby for the time they drew homeward with shame inough, intending not longe after to returne. The Pictes then and long time after kept themselves quiet at home, save only that they would make now and then invasions into the land, and drive away bouties of cattell. After that (they leaving their pilling and spoiling) the country drew to a quietnes, ther ensued such plenty of grayne as never was sene the like before, as far as any man could remember: whereof the people grew to lose and wanton living, whereof all maner of lewdenes followed strait after, specially cruelte, hate of truth and love of lying: in so much that if any were gentler and more geven to truth then other, the other wold wurke him all the hurte & spite they could, as a common enemy of the country. This did not only the seculars but also the clergy it selfe, & the heddes therof, geving them selves over to dronkennes, pride, contention, envy, and such other wickednes, casting utterly from them the swete yoke of Christe. In the meane season a bitter plague befell among them for their corrupt living consuming in short time such a multitude of people, that the quicke wer not sufficient inough to bury the dead. And yet for al that, they remained so hardened in syn, that neither their frendes death, nether the feare of their own could cure the moreyn of their soules, which dayly perish-

The first
Booke
The .14.
Chapter

Ryot and
evil life the
the Britains
destruction.

The History of the Church of England ed thorow their synfull living. Wherby a greater stroke of goddes vengauce enseeded uppon the whole synfull nation. For being now infested againe with their ould neighbours, they devised with them selves what was best to doe, and where they might seeke reskew to withstand and repell the force of the Northen nation. And they agreed all with their kyng *Vortigerius* to demaund ayde of the Saxons beyonde the seas. Which thing doutlesse was don by gods owne appointment, that the wicked people might be thereby plagued, as by the ende it shall most manifestly appeare.

HOW THE ENGLISH AND SAXONS BEING SENT FOR IN TO BRITANNY, DID FIRST CLEARE THE COUNTRY FROM THE PICTES, AND SCOTTES BUT SHORTLY AFTER JOYNING THEM SELVES IN LEAGE WITH THEM, TURNED THEIR WEAPON UPON THEIR FELLOWES THAT SENT FOR THEM. The 15. Chap.

An. 429.
The first
arrivall of
English men
in to
Britanny

THE yere of the incarnation of our Lord 429. *Marcianus* with *Valentinian* the 46. emperour after *August*, raigned vii. yeres. In whose time the people of the English or Saxons, being sent for of the sayd kyng in to Britanny, landed there in iii. longe shippes, and by the kynges commaundement is appointed to abide in the east part of the land, as to defende the country like frendes, but in dede, as it proved afterward, as minding to destroy the country as enemies. Wherefor encountring with the northen enemy, the Saxons had the better. Wherof they sending word

home in to their country as also of the batfulness of the lande and the cowardnes of the Britannes, the Saxons sent over a greater navy and number of men better appointed for the warres, which being now joyned with the former bande, drew to a stronger army then all the power of the Britannes was able to overcommе. These by the Britannes wer allowed a place to dwell among them, with that condition that they should war for them against their enemies, & should receive waiges of the Britannes for their travailes. These that cam from beyond the seas, wer iii. of the strongest nations in Germany. That is, the Saxons, the English, and the Uites. Of the Uites cam the people of Kent and of the Ile of Wite, and they which in the province of the West Saxons ar called unto this day the nation of the Uites right over against the ile of wite. Of the Saxons, that is of that region which now is called of the ould Saxons, descended* the east Saxons, the south Saxons and the west Saxons. Of the English, that is of that country which is called England, and from that time to this is thought to stande in the midst betwene the Uites & the Saxons, descendeth the easte English, the uplandish English, the Marshes and all the progeny of the Northumbers, that is, of that people which inhabiteth the north side of the flud Humber. The chiefe capitaynes of the Saxons ar sayd to have ben ii. brothers, *Hengistus & Horsus*, Of the which *Horsus* being after slayne in battaill of the Britannes, was buried in the east partes of kent, where his tombe bearing his name is yet to shew. They were the sonnes of one *Uetgissus* whose father was *Ue-æta*, whose father was *Uoden*, of whose ishew many kynges

f

The first
Booke
The .15.
Chapter

Saxons, English & Uites.

*The people of Essex, of Sussex, and of the west-countrie.

The English men occupied at the first all England except kent, Essex, Sussex and parte of the west-countrie.

The History of the Church of England

*The Red-shankes.

The first spoilyng of Britanny by the English men.

of sundry provinces had their originall. Now then great companies of the sayd nations dayly flocking in to this I-land, they began to grow so stronge, that the people of the country which sent for them stode in great feare of their powessance. And sodaynly taking leage with the *Pictes** whom they had now dreven farder of, beganne to turne their force uppon the Brytannes. And first they require of them more plenty of vittayles, and pycking matter of fall-ing owt with them, threateneth them that except they wold provide them better store, they wold break of wyth them, and spoyle all the country about. And as much as they then promised, they after in dede performed. To be short, the fire once kendled in the handes of the Paganes, tooke just revenge of the wyckednesse of the people: not much unlike unto that fire which being kendled of the Caldees consumed the city of Jerusalem. So also this fire of vengauce, the wycked conquerour kendeling it, or rather God the juste judge disposing it, raiged first uppon the citties and countrey next unto it, after from the easte sea unto the west, over whelmed all the whole Iland, with out any resistance made to quench it. Both publick and privat houses were overthrowne to the grownd, the priestes wer slayne standing at the aultar, the bisshops with their flock wer murdered, without respect of their dignitie, nor was there any that wold bury the slayne. Sum of the miserable levinges being taken in the hilles wer there kylled, other being sterved with hungre, wer fayne to creape out of their caves, & buy their vittall at their enemies hands, with sale of their liberte for ever, if yet they wer not killed owt of hand. Other fled

over the seas with a heavy hart. Other taryeng still in their country in feare of death and lack of fooode, lived full miserably in the mountaines, woddess, and cliffes.

The first
Booke
The .xv.
Chapter

HOW THE BRITANNES OBTEYNED THE FIRST VICTORY OF THE ENGLISH BY THE HELPE OF AMBROSIUS A ROMANE. The .xv. Chapter.

BUT after that the English men having nowe dryven
owt and disperkled the lande dwellers, wer come back
agayne, the Britannes by litle and litle beganne to take
strength & couraige unto them, comyng out of their caves,
in which they lay hidde before, and with one uniforme con-
sent calling for heavenly helpe, that they might not for ever
utterly be destroyed. They had then for their capitaine a
Romane called *Ambrosius Aurelianus* a gentle natured man,
which only of all the blud of the Romans remayned then
a live, his parentes being slayne, which bore the name of
the kynge of the country. This man being their Capitaine,
they assembled them selves together, and provokynge the
victoures to the fight, through gods assistance, atcheived
the victory. And from that day forward, now the men of
the country, now the enemye had the victory, untill the yere
that Bathe was beseiged, where they gave their enemies a
great overthrowe, which was about the xliiii. yere of
their comyng in to the land. But of this we
shall speake more here after.

HOW GERMANUS THE BISHOP, SAYLING
WITH LUPUS IN TO BRITANNY CEASED
FIRST THE TEMPEST OF THE SEA, AFTER
THE STORMES OF THE PELAGIAN HE-
RESIES BY THE POWER OF GOD. The .17.
Chapter.

Counsell of
the catholike
bishops in
Fraunce for
extirping of
Pelagians
heresy

A FEW yeres before the comming of the Saxonnes in
to the lande, the Pelagian heresies being browght in,
by *Agricola* the son of *Severianus* a Pelagian bishop, did
sore corrupte the faith of the Britannes. But the Britannes
being neither willing to receive their lewde doctrine as blas-
phemous against the grace of God, neither able to refute
their wylfe and wycked persuasions, they deviseth this hol-
som counsell, to seeke for ayde of the byshops of Fraunce,
against these their spiritual enemies. And they calling a
common counsell consulted among them selves, whom of
them all it wer best to send to helpe their neybour's faith.
By the assent of them all ther was chosen ii. worthy pre-
lates *Germanus Altisiodorensis*, and *Lupus* bishop of the cite
Trecassa, which should passe over in to Britanny to con-
firme them in the faith, which with redde obedience accept-
ing the commaundement of the Synode, tooke shipping
thether ward, and had very prosperous windes untill they
were halfe way over betwene Fraunce and Britanny. Then
sodenly as they wer sayling, the divell much envying that
such men should goe to recover the people out of their
daunger and winne them to the right faith of Christ, he
rayseth such tempestes and stormes against them, that a
man could not know day from night. The sayles ar not able

to beare the boysterous fury of the winde, the marinours being in despair gave over, the ship was guided rather by the prayer of the good, then pollice of the master. The holy bishop Saint *Germane* at the beginning hereof was a sleepe, then *Lupus* and the other wakeneth and calleth upon him, as in whose prayers they had a speciall trust. Who seing the present perill they wer in commaunded them all to fall to prayer. He him selfe having a greater trust in God, then he had feare of the tempest, calleth upon Christ, & taking in the name of the Trinite of a few sprinkles of water, casteth it in to the sea. And forthwith the rage of the stormes breketh, the surges falleth, God being called uppon differeth not his helpe, the evill sprits ar chased away, the ayer returneth to his naturall course, & the wind which of late blustered all against them now with a mery gale blowing all together with them sett them shortly after a lande in the place where they them selves desired. Thether a great multitude of people being assembled received the priestes of God, of whose cumming the wicked spirites gave warning long before they landed, which afterward when they wer expelled out of the obsessed bodies by the commaundement of these holy servauntes of God, they declared bothe the whole order of the tempest whiche they had rayseed and the great daunger which they had wrought the sayd good bishops, and did not denye but they wer overcome by their merites and commaundement. In short time after their arivall, they filled the Ilande with their good name, their preaching, and their vertues. And the worde of God was preached by them not only in their churches, but also in the open

The first
Booke
The.17.
Chapter

Tempest
ceased by
prayer and
holy water.

The History of the Church of England

An open disputation between Catholikes and heretikes of the pelagian secte in the yeare of our lorde 400.

strete and in the country, in such sort that in all places both the sound and faithful catholikes wer confirmed, and they that before swarved out of the right faith wer amended. And in short time thourough their authoritie, vertue, and learning, they brought all the whole country under obedience to their doctrine. The authors and head professours of hereticall error lay lurking all this while, and like the wicked sprites, much spighted to see the people daily to fal from them. At lenght after longe advisement used, they taketh upon them to trye the matter by open disputation, which being agreed upon they come forth richely appointed, gorgiously apparailled, accompanied with a number of flattering favoures having leifer to committ their cause to open disputing, then to seeme to the people whom they had subverted, to have nothing to say in defence thereof. Thether resorted a great multitude of people with their wyves and children. The people was present both to se and judge the matter: the parties there wer farre unleke of condition. In the one side was the faith, on the other mans presumption: on the one side meekenes, on the other pride: on the one side *Pelagius*, on the other Christ. First of all, the blessed priest *Germanus* and *Lupus* gave their adversaries leave to speake, which vainly occupied both the time and eares of the people, with naked wordes. But after the Reverend bishops poored out their flowing wordes confirmed with scriptures out of the gosselles and Apostles: they joyned with their owne wordes the wordes of god, and after they had said their owne minde, they read other mens mindes uppon the same. Thus the Vanite of heretikes is convicted,

and falsehed is confuted, so that at every objection they were forced in effecte to confesse their errour, not being able to answer them. The people had much to doe to kepe their handes from them, yet shewed their judgement by their clamours.

The first
Booke
The .18.
Chapter

HOW GERMANUS RESTORED THE BLINDE DAUGHTER OF THE TRIBUNE TO HER SIGHT, AND AFTER CUMMING TO SAINT ALBANES SHRINE DID BOTH FROM THENCE TAKE SUM RELIKES, AND LEFT OTHER OF THE APOSTLES OR OTHER MARTYRES THERE.

The .18. Chap.

THIS don, sodainly a certaine man of the dignitie of the Tribunes commeth forth among them, offeringe them his daughter of x. yeres ould to be cured, which was blinde. They bidde them have her to the adversaries. But they their oune conscience fearing them to take such an enterprise in hand, joyneth their praiers together with their parentes, desiring the priestes to doe their cure uppon the gyrl. Which seing their adversaries to yelde, maketh their praiers for her. And after *Germanus* full of the holy goste, calleth uppon the Trinite, and straye loseth from his nek a litle bugget whiche he hadde by his side full of the relliques of the martyrs, and in the sight of them all putteth it to the eyes of the mayden: which done she strait received her sight. The parents much joyeth ther at, the people ar all amased at the sight of the miracle. After that day the saied errors were so pulled out of the mindes of all men,

Relikes of
holy Mar-
tirs.

The History of the Church of England

The faith and devotion of Christen bishops about the yere of our Lord. 400.

that with all hart and desire they embraced the doctrine of the bishops. Thus these damnable heresies being suppressed, and the authors thereof utterly confuted, and all mens myndes instructed with the purite of the faith, they went unto saint *Albanes*, to geve god the praise and thankes by him. Wher *Germanus* having reliques of the Apostles and of divers Martyres, making his prayer commaunded the tounge to be opened, entending their to leave those precious treasures. Thinking good that the members of the Sainctes gotten in divers countries should be buried together in one tounge, as being like of merites, they rejoyced together with god in heaven. Which being there lefte with much honour he toke of the dust of the place where the holy Martyrs bloud was shead, and caried it away with him. Which thinges being thus disposed, a very great multitude of people was that day converted unto our Lord.

HOW HE BEING DRIVEN THROUGH SYCKNES TO REMAINE THERE, DID BOTH QUENCH A GREAT FIRE WITH HIS PRAYER, AND WAS BY A VISION HIM SELFE HEALED OF HIS INFIRMITIE. The 19. Chap.

AS they were cumming back, it happened by the divells procurement, that Saint *Germane* by meanes of a sore fall he had, brake his legge. Little knew the divell that by the affliction of the bodye (as it was in Job) the merites of the holy man should be thereby the more encreased. Whiles for the time by the reason of his weaknes he was faine to tarry stil in one place, the next house he lodged in,

was by chaunce set on fire, so that after it had quickly consumed the houses about thetched with reede, it was now coming through the blowing of the winde to the house where this good man was harboured. Many came running in great haste to the Bishop, willing him to make away & save him selfe. Whom he rebuking through confidence in his faith, would not remove out of the place he was in. The people al frighted with feare and dispaire came running to quench the fire. But that the power of god might appeare the playner, the fire still consumed what so ever the people sought to save, but what the sick man lying in his bed did keepe, that the fire as being a feared of the holy mans lodging skipped, both above and beneth fearcely burning without stay, so that in the middle of the raging flakes & flames the house which this weake man kept, remained sound & untouched. The people much joyed at the miracle, and rejoyced in god to see his power to save, that their labour could not. Before the cottage of this poore prelate laye there a multitude of people without number some to be cured of the maladies of their soules, some of their bodies. It can not be expressed what miracles Christe wrought by his servaunt, and what cures this sick man did. In the meane suffering no remedies to be applied unto his owne infirmities, on a certaine night he sawe a very beutifull persone cladde all in white apparell, to stande by his bedds side, which stretching out his hand semed to lyfte him upp as he laye in his bedde, and bid him stand upright uppon his feete. After which time his paines being asswaged he was so restored unto his helth, that as sone as it was day, he tooke his journey without feare.

The first
Booke
The .19.
Chapter

The like
Severus Sul-
pitius writeth of
S. Martin.
*In epist. 2.
prefixa pro-
logo, in vitam
B. Martini.*

HOW THE SAYD BISHOPS BY THE POWER
OF GOD AYDED THE BRITANNES IN BAT-
TAILE AND SO RETURNED HOME. The .20.
Chap.

The xl. daies
of Lent.

IN this meane time the Saxons and the Pictes waged bat-
taile against the Britannes. Which being assembled to-
gether in the campe and fearing much that they should not
be able to overmatche them, thei required the helpe of the
holy bishops. Which comming into their campe, put their
fearefull hartes in such confidence, as though a great army
had ben come at that instant to ayde them. Whereupon
they being their capitaines, Christ warred with them in their
campe. This happened in the xl. daies of lent, which were
the more devoutly observed, through the presence of the
priestes: in so muche that they being instructed with daily
preaching many of the countrey came daily to be christen-
ed. And the greatest part of the army required their bap-
tisme. Uppon Easter day they made in the campe the like-
nes of a church with poles and bouse, where they were
solemnely baptised. By vertu of whiche holy sacrament
they became fervent in faith and bolde in hope of goddes
strength, which before were in dispaire of their owne. The
ennemies had worde of the maner & fourme of their campe,
and of all thinges done therein. Whereupon they think-
ing to steale uppon them and so easely obtaine the victory
over them, as unwares and unarmed, maketh all the haste
they could toward them. But yet by skoutes their comming
was knowen in good time. And now the holy daies of Easter
being past, the greatest part of the hoste goeth freshe from

baptisme to their armour. Among them Saint Germane making him self as a capitaine, picketh out a certaine of light souldiours, and going forth with them placeth them prively in a vally that was beset with hilles on every side : by the which it was thought the ennemy wold passe unto the Britannes campe. Shortly after commeth on the same way the army of the Saxons, which when they that wer set in the ambush perceived to approche, Saint Germane being with them, geveeth warning unto them all, that as they heard him begynne, all they should cry and aunswer the same. And sodainly breaking out of the ambush, the enemy not being ware of them, the priest cried out thrise together *Alleluya*. All the rest strait aunswereth the same. The Ecko wherof, through the sounde of their voices rebounding back from the hilles made such a sound, as though they had ben thrise as many more in number then they wer. Wher with their enemies wer so amased, as though not only the hilles, but heaven it selfe also did crye out and fight against them. Where uppon they fled with all the speede they could make, casting away their weapon, and harneys, & thinking it inough if they might with their naked bodies eslake the daunger. Many of them for feare and haste wer drowned in the river which was betwext home and them. The innocent army behouldeth the revenge of their enemies, and seith them selves to have the Victory without bat-taile. The souldiers gathereth up the spoile, and with great joye acknoledgeh god only to be the geve of that overthrow. The bishops them selves triumpheth in God to see the enemy put to flight without bludshed, and the Victory to

The first
Booke
The .20.
Chapter

S. Germain
putteth to
flight an
hoste of in-
fidels by
singing of
Alleluya.

The His- have ben gotten by faith in God and not by force of man.
tory of the This the Iland being sett in good order, the enemies both
Church of visible and invisible being overcommed, the bishop return-
England eth home warde: to whom God gave prosperous passage
both for their owne vertues sake, and also at the interces-
sion of the blessed martyr saynt *Albane*.

HOW THE PELAGIAN HERESIES BEGYNNING TO SPRYNG AGAINE GERMANUS RETURNING TO BRITANNY WITH SEVERUS CURED A LAME YOUNG MAN, CORRECTED THE HERETIKES, RESTORED THE FAITH. The .21. Chap.

NOT longe after was there worde brought owt of the same Iland that the Pelagian heresies beganne of new to grow and multiplie, by meanes of certaine whiche began againe to set furth the same. Againe therfor ar directed to the bishop the prayers of al the clergy that he wold go through with the cause of God, which he had taken in hand before. Whose petition he accepting retourneth again wyth prosperous windes in to Britanny, with one Severus a man of great holynes, as the which was the disciple of *Lupus* bishop of *Trecassa* and was ordeyned bishop of *Trevers*, and preached first unto that part of the Germans the word of God. In this meane season the wycked sprittes flieng about the Iland did foreshew every where (so forced & constraigned) that Saynt *Germane* was comyng. In so much that *Elafius* one of the cheifest of the Iland with out the report of any manifest messenger, hasted to the seas side, their to

meete the holy men at their arivall, bringing with him his son which in the flower of his youth was benumbed of his leg: which was so shrunke in to his thigh warde, through the dryth of his sinowes, that he could not set his fote upon the ground. With this *Elafius* cam a great multitude of people to receive the holy prelates: which as sone as they cam a lande, fell a preaching to the people after their wont manner. They finde the people as touching their faith in the self same stay they lefte them, they learneth the fault to remayne in a few, after whom they seeke, and finding them owt they condemne them. This donne *Elafius* falleth downe at the feete of the byshops, offering them his sonne, whose pitefull case neded no prayers to entrete for the relief thereof. Every man of him selfe pityed the young man, especially the priestes, who altogether (according to the pitie conceived) beseeched the clemency of God. And forthwith Saynt *Germane* takyng the younge man to him, made him sitt downe: he fealeth his knee that was thus bowed inward, and with his blessed hand sercheth thourow all the affected place, as farre as the greif went. And beholde ech parte as sone as he touched it, received helth, and the sinowes returned to their naturall course, so that in sight of them all, the younge man is restored sounde unto his father. The people ar all astonyd at the sight of so straunge a miracle, and in all their harts the catholik fayth therby confirmed. After that he preacheth to the people of the redresse of the said heresies. And by the assent of them all, the first authors thereof ar condemned, to be banished the land, and ar delivered unto the priestes to be conveyed beyound the sea:

The first
Booke
The .21.
Chapter

Heretikes
banished the
countre, sett
it in rest
and quiet.

The History of the Church of England that by this punishment both the country might be ridd of them, and they of their heresy. Wherby it came to passe, that in that places the fayth longe time after remayned sound and undefiled. All thinges thus ordered the holy priestes retourned with like good spede as they came. Saynt *Germane* after this went to *Ravenna* to treat for peace for the people of litle Britanny in fraunce, and there wyth great reverence being received of *Valentinian* the emperour and *Placidia* his mother he deceased unto Christ, whose corps wyth an honorable company was conveyed unto his owne church not wythout miracles donne by the way therby. Not long after *Valentinian* is kylled of the souldiars of *Etius patricius*, whom he had slayne before the syxt yere of *Marcianus* raygne, with whom the west empire decayed & came to ruine.

HOW THE BRITANNES BEING FREE FROM ALL FORAINE WARRES, FELL AT WARRES WITH IN THEM SELVES & TO ALL OTHER MYSCHEIFES. The .22. Chap.

AT this time the Britannes wer at peace with all other forayne ennemies but yet at warres with in them selves. Their citties and townes lay waste which the ennemies had destroyed: and they which had eskaped the handes of the enemies, werslayne many of them of their owne felowes. But having yet as freshe in mynd the late calamites and slawghters they sustayned, their priestes peres, & subjectes kept them selves sumwhat in order. But after their death, the generation that followed, litle knowing and lesse re-

garding the stormes paste in their fathers dayes & having respecte only to that present prosperous estate in the which they then lived, wer so set to breake al good orders of truth and justice, that skant any token or remembrance thereof remayned, but only in few and that in very few. Among many other of their horrible doinges, which their owne historiographer *Gildas*, doth lamentably set forth in writing, he sayeth of them thus, that they never tooke care to preache the gospell of Christ unto the English and Saxons which inhabited the land among them. But yet the goodnes of God did not so forsake his people, whom he foreknew to be saved. But provided for the sayd nation of the English much more worthy preachers, by whome they might be brought unto his fayth.

The first
Booke
The .23.
Chapter

HOW SAYNT GREGORY THE POPE SENT
SAYNT AUGUSTINE WITH CERTAINE
RELIGIOUS MEN TO CONVERT THE
ENGLISHMEN, AND WITH LETTERS OF
EXHORTATION ENCOURAGED THEM IN
THEIR ENTERPRISE. The .23. Chap.

THE yere of thincarnation of our Lord 582. *Mauritius* the 54. Emperour after August raigned Emperour of Rome 21. yeres. The x. yere of whose rayne, *Gregorius* being a man of the greatest vertu and learning of his time, was then bishop of the Romane and Apostolick see, which he governed xiii. yeres, vi. monethes, x. dayes. Which the xiiii. yere of the raygne of the sayd emperour, and about the hundreth and fiftyth yere of the English mens coming in

An. 596.
S. Gregory
sendeth S.
Augustin to
preache the
faith to Eng-
lish men.

The History of the Church of England

A letter of S. Gregory exhorting S. Augustine to pursue his journey to England.

to Britanny, being moved by inspiration of god there unto, sent the servaunt of God, *S. Augustine* and certaine other monkes which feared god with him to preach the word of God unto the nation of the English men. Which obeying the bishops commaundement, when they beganne to take the sayd enterprise in hand, and had allready travailed part of the way, they bethought them selves it should be better for them to returne home againe, then to goe unto that barbarous and salvage countrie, whose language they knew not. And thus by common assent they determined to do, as being the more surer way. Wher uppon they sendeth *Augustine* backe againe to the Pope (whom he had appoynted to be bishop ther if they wer received of the English men) humbly to require him that they might not go forward in that so uncertaine, so perilous, and paynfull peregrination. Whom he yet exhorted by letters, that putting their trust in the helpe of God they should procede in their good purpose, of the which letters this is the copy. *Gregorius the servaunt of the servauntes of God, &c.* For so much as better it wer never to begynne a good worke, then after it is once begonne to goe from it againe, yow must nedes (my deare sonnes) now fullfill the good worke which by the helpe of God yow have taken in hand. Let therfor neither the travail of the journey, neither the talke of evil tongued men dismay yow. But with all force and fervour make up that yow have by the motion of God begonne, assuring your selves, that after your great labour eternal reward shal follow. Be yow in al pointes obedient unto *Augustine* whom I have sent back unto yow, and appoynted

him to be yower Abbate, knowyng that shall much profit
 yower soules, which yow shall do upon obedience of his
 commaundement. Ower almighty Lord defend yow with
 his grace, and graunte me to see the frute of your labours
 in his kyngdom of heaven: and though I can not labour
 my selfe wyth yow, yet I may enjoy part of yower reward,
 for that I have a wil to labour. God kepe yow helthy my
 deare beloved children, dated the .23. of July, ower Lord
Mauricius Tiberius raigning, ower most vertuous emperour,
 in the xiiii.yere of his emperie, the xiii.yere after his Consull-
 ship, *Indictione* 14.

The firste
 Booke
 The .24.
 Chapter

HOW HE SENT TO THE BISHOPP OF ARELLS A LETTER TO RECEIVE THEM.

The .24. Chap.

HE sent also at the same time letters unto *Etherius* arch-
 bishop of Arells that he should favourably entertaine
 Augustine going in to Britanny of the which letters this is
 the tenor. *To the Right Reverend and most holy, his brother
 and felowe bishop Etherius, Gregory the servaunte of the ser-
 vauntes of God.* Though with such priestes as loveth god,
 religious men nedeth no commendation, yet bycause oportu-
 nite to write did serve, we thought it good to directe our
 letters to your brotherhood: advertising yow that we have
 sent *Augustine* the bearer herof wyth other servauntes of god
 accompanyng him for the helth of soules: whom it be-
 hoveth yower holines to helpe and comfort as the holy or-
 der of priesthood requireth. And to thentent yow may be
 the better willing so to doe, I have willed him to discover

An other
 letter of S.
 Gregory to
 the Arche-
 bishop of
 Arells.

The His- unto yow the cause of his journey, not dowting but that
tory of the knowen, yow wil gladly shew him what comfort you may.
Church of We commend also unto your charitie ower common son
England *Candidus* priest, whom we have sent to oversee ower church
belonging to ower patrymonye. God kepe yow in safete
reverend brother. *Datum ut supra.*

HOW THAT *AUGUSTINE* CUMMING IN TO
BRITANNY FIRST PREACHED UNTO THE
KYNIG OF KENT IN THE ILE OF TENET,
AND SO BEING LICENCED OF HIM CAM
AFTER IN TO KENT TO PREACHE. The
.25. Chap.

The ile
of Tenet.

AUGUSTINE being muche encouraged wyth the
comfort of S. Gregorie returned to preache the word
of God with the servauntes of Christ which wer with him
and came in to Brytanny. Ethelbert at that time was kyng
of kent a man of greate powessance, as the whiche had en-
larged the fruntures of his emper as far as the greate flud
Humber by the whiche the sowth and northe Englishe ar
divided. At the easte ende of kent there is the Ile of Tenet
.600. miles in cumpasse, according to the estimation of
Englishe miles, whiche Ilande is parted from the lande by
the flud *Wantsome* whiche is of iii. furlonges bredthe and
in ii. places only passable: for bothe the heddes of him
runeth in to the sea. In that Iland was *Augustine* set on land,
and his fellowes, to the number of almost forty persons.
They tooke withe them certayne Frenche men to be theyr
interpretours according as *Gregorye* had commaunded. &



The first face, shewe, and maner of preaching the ghospel to us Englishmen, by S. Augustin our Apostle, in the presence of Elbert then kinge of kent, &c., An. 596.

The History of the Church of England

sendinge unto the kynge *Ethelbert*, they sent him worde, that they came from Rome, & that they brought him very good tydings, that is to wytt, that such as shoulde followe and obey his doctrine, they shoulde enjoye an everlasting kyngdome in heaven with the true and living God. Whiche hearing this, commaunded that they shoulde tarry in the said Ilande, having all thinges necessary ministred unto them, untill they shoulde heare farder of his pleasure. For the brute of Christian religion had come before unto him, as the whiche had married a Christian woman of the countrey of Fraunce named *Bertha*, whome he married with these conditions taken of her parents, that it shoulde be lafull for her to kepe unbroken the rites of her faythe & religion, wyth her bysshope *Luidharde* by name, whome they appoynted her, to assiste and helpe her in matters of her faythe. Wythin fewe dayse herof the kynge came unto the Iland: and sitting a brode, he bid *Augustine* with his fellowes to come to common wyth him. He wold not suffer him to come unto him into any house, least if they wer skilfull in sorcery they might the rather deceive him and prevaile against him. But they came not armed with the force of the divell, but endewed withe the strength of God caryng before them in place of a banner, a Crosse of sylver and the image of ower Saviour paynted in a table, and singing the letanies, prayed bothe for them selves, and also for them to whome and for whose sake they came thether. And when they sitting downe as the kyng did byd them, preached unto him the worde of life, & also to all his houshoulde there present, he answered them saying: yow geve us very fayer

Our faith
beggann
with Crosse
and proces-
sion.

wordes and promisses: but yet for that they ar straunge and unknowen unto me, I can not rashly assent unto them, forsakyng that auncient religion whiche this longe both I and my people have observed. But for so much as yow ar comeso far to thentent yow might part unto us suche knowledge as yow take to be right true & good, we will not seeke yower trouble, but rather wyth all courtesey receive yow, and minstre yow such thinges as ar behovefull for yower live-lioud. Nether do we let, but that yow may wyne unto yower profession wythe yower preaching as many as yow canne. He allowed them therfore a lodging in the citty of Cantorbury, whiche was the head citty of his dominion, and as he promised, provided them of necessaries, & freely licenced them to preach. It is sayd that as they approched neare the citty, having the crosse and image of our kyng and Saviour Jesus Christ caried as their maner was, before them, they songe all in one tune this letany following.

*We beseche the o Lord for thy great mercy sake that thy
furye and thyn angre may be taken from this citty,
and from thy holy house, bycause we
have synned. Alleluya.*

The first
Booke
The .25.
Chapter

HOW THE SAYD AUSTEN LIVING IN KENT DID FOLLOW THE PRIMATIVE CHURCH BOTH IN TEACHING & LIVING, AND OF CAUNTERBURY THE PLACE OF THE KINGS ABODE WAS CREATED BISHOP.

The .26. Chapter.

The life of
our Apostles
and first
preachers.

AFTER they wer now entred in to their lodging, they began to expresse the very Apostolik order of living of the primitive church, serving God in continuall prayer, watching, and fasting, and preaching the worde of life to as many as they could, despising the commodities of the worlde, as thinges none of their owne, taking of them whom they instructed only so much as might serve their necessities, living them selves according to that they taught other, and being ready to suffer both troubles and death it selfe in defense of the truth they taught. Wherebye many did beleve and wer baptised, marvailing much at the simplicitie of their innocent living, and the sweetnes of their heavenly doctrine. There was at the easte ende of the citty an aun-cient church buylt in the honor of saint *Martine*, made while the Romans wer yet dwelling in England, in the which the quene (which as we have sayd was a Christen woman) did use commonly to pray. They also resorted commonly to the sayde church and began there first to syng service, say masse, pray, preache, and christen, untill such time as the kyng being converted unto the faith they received more ample licence to preach where they would, and either to buylde of new or repayre owld churches. But when the kyng him selfe being much delighted wyth the purite of their

Our first
Apostle
sayed masse.
The first
Christening
of Englishe-
men in
Caunterbury.

life and the example of their godly conversation, as also with their swete promises (which to be true thei proved by the working of many miracles) did beleve and was baptised, there began more and more dayly to resort unto their sermons and renouncing the rites of their owld gentilitie, to joyne them selves by the fayth to the unitie of the holy church of Christe. Of whose faith and conversion though the king much rejoyced, yet he would force none to become Christian, but only shew him selfe in outward apparance more frendly unto the faithfull as companions of one kingdome of heaven with him. For why? he had learned of these his masters that the service of Christ must be voluntary and not forced. And without any farder delay he appointed out for his sayd doctours a place and see semely for their degrees in his head citty of *Cantorbury*, and gave them possessions necessary for the maintenance therof.

The first
Booke
The .27.
Chapter

HOW HE BEING CREATED BISHOP DID
ADVERTISE GREGORY THE POPE OF SUCH
THINGES AS HE HAD DON IN BRITAN-
NY, AND REQUIRED HIS COUNSELL UP-
PON CERTAINE INCIDENT CASES. The .27.
Chap.

AFTER THIS the servaunt of God *Augustine* came to *Arles*, where of *Etherius* Archebishoppe of the sayd citty, he was created Archebisshop of the nation of the English men, according as S. Gregory the Pope had commaunded. And returning unto Britanny, he sent forthwith *Laurence* priest and *Peter* monke unto Rome, which should

The History of the Church of England

This chapter is full of much good learning and godly instructions.

The See Apostolike.

S. Augustin our Apostle was a monke.

make relation unto saint *Gregory*, how that the English men had received the faith and he made their bishop, and also required his aunswer uppon certaine doubtess necessary for him to be informed of, wher of with out delay he received aunswer. Which we thought good to put in to this our history.

The interrogatories of *Augustine* bishop of the church of *Cantorbury*. First how the bishops should behave themselves among their clergy, & how the offeringes of the faithful uppon the aultar should be distributed. And what is the bisshops office in the church. *Gregory* the Pope aunswered. The holy scripture testifieth as I am sure yow know, and specially the Epistles of Saint *Paule* unto *Timothe*, in the which he goeth about to enstrucke him, after what sorte he ought to be conversaunt in the house of God. The maner of the see Apostolik is, to geve commaundement unto suche as be made bishops, that all maner oblations that ar geven be divided in to iiij. portions. And the one therof geven unto the bishop towards his hospitalite, thother to the clergy, the third to the poore, the fourth to the reparation of the churches. But for so much as you being brought up under regular discipline, must not by the order of yower rule, live a part from yower clergie, in the church of the English which is as yet but newly entered in to the faith of Christ, you must follow that trade and forme of lyving, which was used in the primitive church among the fathers, amonge whom there was none that sayd that to be his owne which he possessed, but al their thinges wer common. And if there be any amonge the clergy out of holy

orders which can not live chaste, they shall take wives and have their stipend allowed them without. For of the same partes of which we have spoken of before, we know it is written, that it was divided to every man according as he had nede. You must also think and provide for their stipend: and they ar to be kepte under the ecclesiasticall rule, and seene unto, that they live honestly, and plye their psalmodye, and kepe both hart, tongue and body from all unlauffull thinge through the grace of God. As for them that liveth after the common sort, what nede I to speake, ether what portions they shall geve, ether what hospitalite they shall kepe, ether what worke of mercy they shall fulfill? Seing it is commaunded that all which is superfluous, should be employed uppon godly uses, according as our Lorde the master of us all doth teach us, *Quod superest date eleemosinam & omnia munda erunt vobis*, of that which is left geve almes, and all shalbe cleane unto you.

The clergy
out of holy
orders
taketh
wives.

Augustines demaunde. Where as there is but one faith, why be there so many sundry customes of churches? And one custome of masses is observed in the holy church of Rome, an other in Fraunce?

Gregorius pope answereth. Yower brotherhood knoweth the custom of the church of Rome in the which you wer brought up. But it pleaseth me that if you have founde any thing be it other in the church of Rome, Fraunce, or any other, that may more please god, that you cheuse that, and plant in the English church which as yet is but late come to the faith, the best orders that you can cheuse, and gather out of them all. For the thinges ar not to be loved for the

Luc. 11.

The order of
the English
service
chosen out of
other divers
countres for
the best.

The History of the Church of England

place, but the place is to be loved for the good things that are in it. Choose then out of each church, and that that is most godly, most religious, most best in any of them, that being gathered together as it were in a boundell deliver unto them, and inure them there unto.

The question of Augustine. I praye you how shall he be punished which taketh any thing away from the church?

Of church robberies.

Gregorius answers. That you may consider by the person of the thief. For there be some which having otherwise to live, yet stealeth, and some other there be, which are driven thereunto by neede. Whereby some must be merced with fines, some must be punished with stripes, and some favorably, some sharply corrected. And when sharpe punishment is exercised, it must be done in charite, not in fury. For therefore the man is punished that he might not be damned in hel fire. And so we must chastise our brothers offending, as the good fathers doth their carnall children, whom though they punish for their faultes, yet they seeke to have them their heires, whom they punish, & their possessions they kepe for them, whom they seme to chasten in their anger. This charite therefore is ever to be kept in mind, and according to it correction is so to be measured, that the minde exceedeth not the rule of reason. Thou shalt also tell them, that they must make restitution of such things as are taken from the church. But god forbid, that the church should looke to receive with increase of gaine such earthly things, as hath been taken from them.

The question of Augustine. Whether ii. german brothers may marry two sisters which be many degrees from them?

Gregorius aunswereth. That may be done lawfully by all meanes, for there is nothing found in the scripture to the contrary.

The question of Augustine. Unto what generation may the Christians mary with their kindsfolke?

Gregorius aunswereth. It is permitted by a certaine law of the Romanes that brothers and sisters children may lawfully be joyned together in wedlock. But experience sheweth that of such wedlocke their can growe no children, and the holy lawe forbiddeth that we should revele the turpitude of our kindered. Wherefor it is necessary that it be the third or the fourth generation that should be permitted to marrye. As for the second must in any wise forbear one from the other. To marry with our steppe mother, it is a grevous offense, for it is written in the law. *Thou shalt not revele the turpitude of thy father.* The sonne can not revele the turpitude of his father. But bycause it is written, *They shal be two in one fleshe*, he that presumeth to revele the turpitude of his steppe mother, whiche was one flesh with his father, he truly reveleth the turpitude of his father. It is also forebidden the to marry with thy brothers wife, for that by her former mariage she was one flesh with thy brother, for whiche cause John Baptiste was behedded and suffered holy martyrdome. To whom though it was not sayd, that he should deny Christe, yet was he killed for the confession of Christ. For in that oure Lorde Jesus Christe sayd I am the truth, for that he was killed for the truth, he shed his bloud also for Christ. And whereas there be many of the English people, which whiles they were yet infideles, were

The first
Booke
The.27.
Chapter

Levit. 18.

Gen. 2.

The History of the Church of England thus unlawfully coupled, when they commeth to the faith they are to be warned, that they forbear, and take it to be a right greivous offense. Teache them to feare the dredfull judgements of God, least for unlauffull carnall love they runne in dawnger of hell fyre. And yet for this are they not to be kept from the communion of the body and bloud of our Saviour Christe, least you may seeme to punish such thinges in them, which they committed by ignorance before their baptisme. For at this present time the holy church with a zeale doth punish somethinges, some other of a mekenes it doth tolerat, at some other it winketh uppon consideration. Yea it so beareth and dissembleth, that the evill which it hateth, by bearing and dissembling it redresseth. All such as commeth to the faith, ar to be warned that they committe no such thing, and if they then doe, they are to be restrained from receiving the sacrament. For as they are sumwhat to be borne withall which of ignorance doth offend, so they are sharply to be corrected, which wittingly feare not to syn.

Augustines question. If the bishops ar so far a part one from the other, that they can not conveniently assemble together, whether one may be ordained a bishop without the presence of other bishops?

Gregorius aunswereth. In the church of England in which thou only art as yet a bishop, thou canst ordaine none, but without other bishops. For when come there any bishops oute of Fraunce which might assist you in ordaining bishops? We will therefore you ordaine bishops, but so that they may not be one far from an other, that there be no such

necessitie, but that they may hereafter come together at the creation of other. The Curats also whose presence may do good ought easely come together. When then by the helpe of god, the bishops shall be so made that they shall not be far a sunder one from the other, there shall be no bishop created without iii. or iiii. bishops assembled together. For in spirituall matters howe they may be wiselye and providently disposed, we may take example of carnall matters. We see when mariages ar solemnized in the worlde, other that ar married ar called there unto that such as were married before, should joye with such as are married after. Why then may it not be like in this spirituall ordinance (in the which by spirituall ministerie a man is joyned unto God) that such then should resort together, whiche ether may rejoyce of the worthines of him that is made bishop, or may pray together unto god for his continuance?

Augustines question. How shall we deale with the bishops of Britanny and Fraunce?

Gregorius answereth. We geve the none authorite over the bishops of Fraunce, for that of auncient time, of my predecessours the bishop of *Arles* received his palle, whom we must not bereve of his authorite. And if it chaunce you therfor to go to Fraunce, you shall treate with the said bishop of *Arles*, how such defaultes as ar in the bishops may be redressed. Who if he be negligent in the execution of ecclesiasticall discipline, you must move him and prick him forward there unto: to whom also we have written, that joyning with you being there present, he will do his endevoure, to reforme the maners of the bishops in such

The first
Booke
The .27.
Chapter

Of creating
of bisshops.

The See of
Rome.

The History of the Church of England

The primacy of Caunterbury in England.

things, as ar contrary to our Lordes commaundement. You by your owne authoritie have nothing to doe in sitting upon the bishops matters. But yet by courteously entreating them, by counselling them, by geving good example for them to follow, you may reforme to vertue the mindes of the evell disposed. For why? It is written in the law, he that passeth through an other mans feilde, shall not thrust his syckle in to his corne, but rubbe the eares with his hande, and so eate them. Neither canst thou thrust the syckle of judgment into the corne that is committed unto an other mans charge, but with the example of thy well doing, thou mayst rub of the chaffe of syn from gods corne, and by treating and persuading with them, convert them to the body of the church of Christ, as a man doth the meate he eateth, in to his owne. But what so ever ther is to be don by authorite, let it be don by the sayd bishop of *Arles*: least that order should be broken which was ordayned by the auncient institution of oure forefathers. As for all the bishops of Britany, we commit them unto your charge, that the unlearned by holsom doctrine may be instructed, the weake by good persuasions may be strengthened, the forward by just authorite maybe corrected.

Augustines question. Whether a woman that is great with childe may be baptised? Or how long after she is brought a bed, shall she tarry er she be received in to the church? And the childe that is borne, how long shall it tarry er it be baptised lest it be prevented by death? Or how long after she is brought a bed, shall her husband forbear her carnall company? Or if she be in her monethly disease, whether

she may cum to the church or be received to the mystery of holy communion? Or the man after he hath carnally knowen his wife, whether he may enter in to the church before he hath washed him self with water, or receive the mystery of the holy communion? Of all the which the rude English nation had nede to be informed.

Gregorius answereth. I doubt not but you have ben required counsell in theis matters, and I think also I have made you already aunswer herein. Yet that which youer selfe could say and thinke herein, I think you wold have it confirmed with my aunswer. The woman with child, why should shenot be christened, seing to be teeming is no synne before the eyes of allmighty God? For our first fathers, when they had synned in paradise by the right judgment of God, they lost the immortalite which they had received. And for so much as God wold not utterly destroy mankynd for his syn in punishment of his syn, he tooke from him the benefite of immortalite. And yet of his mercy and goodnes he reserved unto him the encrease of issue. That then which of the gift of God is reserved unto the nature of man, by what reason should it be restrained from the grace of baptisme? For in that sacrament by the which all syn is utterly taken away, it is great folly to think any man to be restrayned from the gift of that grace which is willing to receive it. When the woman is delivered, how many daies after she shall cum to the church it is plaine to be knowen by the commaundement of the ould testament which saith thus. *The woman which hath borne a male childe shall remaine xxxiii. daies in the blud of her purification: she shall towch*

The first
Booke
The .27.
Chapter

Levit. 12.

The History of the Church of England

Gen. 3.

no holy thing nor shall enter into the sanctuary, until the daies of her purification be fulfilled. But if she have brought fourth a femal child, lxvi. dayes she shal remaine in the blud of her purification. Which yet is to be knowen that it is taken in mistery: for if the same hower that she is delivered she should cum to the church, she should run in no danger of gods displeasure. For it is the pleasure of the flesh not the paine that causeth the syn. The plesure is in begetting the childe, but bearing is the paine and travaile. Wher uppon it was sayed unto ouer first mother which first brake gods commaundement. *I shall multiply thy pangues and paines and thou shalt bring fourth in sorowe.* If then we forebid the woman which is delivered, to cum to the church, we make as though her paine wer her syn. By no waies then it is forbidden to christen ether the woman that is delivered, or the childe wherof she is delivered, yea the very first hower ether of the delivery of the one, ether of the birth of the other, if any of them both be in perill of death. For the grace of the sacrament, as it is to be geven unto the living with great discretion, so is it to be offred without delay to them which draweth toward their death: lest while time convenient to geve the mystery of our redemption is looked and taried for, by meanes of delay the partie dye before he may receive the sayed benefit. Nether shall the man carnally accompany with his wife, untill the child that is borne be weaned. But now by a corrupte custom, the wemen refuse to nurse the children borne of their owne body: which seme to have ben found out only of incontinence: for therfore they refuse their owne children, bycause they will not forbear the

company of their husbandes. Wherfor such as of an evill custome do put out their children to nurse, shall not lye with their husbände untill the daise of her purification be fully complet. Also in the time of her flowers they ar forbid to company with their husbände. So that the ould law doth punish them which hath to doe with a woman being in that case. Which woman yet neverthelesse is not then forbidden to cum to the church, because the superfluite of nature can not be imputed for syn: and for that she suffereth that against her will, it is no reason she should be restrained from cumming into the church. For we know that the woman which was deseased with the bluddy flix coming humbly behind our lord, touched the hem of his garment, and by and by she was cured of her said infirmite. If then the woman which had the bluddy flix, might lauffully touch the garment of our Lord, why may not she enter into the church which suffereth her monethly flours? But you will say: as for her, her malady forced her to seeke remedy, this other is taken of her customable sycknes. Consider this with thy selfe deare brother, that all that we suffer in this mortall flesh by feblenes of nature, it was by the just judgement of God ordained after our syn. As hunger, thirst, heate, cold, werinesse, procedeth of the infirmite of nature. And what other thing is it to seeke foode against hunger, drinck against thirst, open ayre against heate, garmente against colde, rest against wearinesse, but to take medicine against sycknes? So unto the woman that monthly course of her body is a desease. If then she did well presume which being sycke touched the garment of our Lorde,

The History of the Church of England

Note.

Difference
betwene the
new testa-
ment and the
old lawe.
Math. 15.

that which is graunted to one woman, why should it not be graunted unto all other, which by nature ar greved with like sycknesse? Nether shall she be forebidden in the sayd daies to receive the holy sacrament: but if of a great reverence which she hath there unto, she will not presume to receive it, she is the more to be praised: but if she doe receive it, she is the lesse to be judged. For it is the point of well disposed mindes there to acknoledg their fault sum times, where there is none in dede. For many times that is committed without fault, which yet proceded of a fault. Where uppon to eate when we ar hungry is no faute, and yet hunger began and sprange first of the syn of our first fater. And that mounthely custome is no syn to the woman, for that it happenyth naturally. But yet bycause nature is so corrupted, that without the mans will, it semeth to be defiled, it had his first originall of syn, and remaineth as a punishment, to thintent man might now know what he is becum through the justice of God by syn. And that man which did commit sinne with his wil, should feele the punishment of syn against his wil. And therfor wemen when they do consyder them selves herin, if they mekely refuse cum to the sacrament of the body and bloud of Christ, they ar to be commended of their good consideration: But if of a good custome, of a religious lif, they have a fervent desire to cum unto the holy misteries, they ar not to be forbidden, as I have sayd before. For as in the ould testament outward workes ar to be observed, so in the new testament that is not so muche regarded which is outwardly don, as that which is inwardly intended. For where as the

lawe forbiddeth us to eate many meates as uncleane, yet in the gospell our lord sayeth: *not that which entereth in to the mouth, defileth the man, but that cummeth out of the mouth that defileth the man*: And shortly he sayeth expounding the same: *out of the harte cometh evil thoughts*. Wher it is sufficiently declared that to be uncleane before God which springeth out of the root of an uncleane hert. Wheruppon Saint Paule also saieth, that *to the cleane all thing is cleane: but unto the uncleane and the infidele nothing is cleane*. And strayt after he putteth the cause of that uncleanes: *For their minde and conscience (sayth he) is defiled*. If then the meat be not uncleane unto him which hath not an uncleane mind, why then that which the woman having a pure mynd doth suffer of nature, shal be imputed unto her as impurite? As for the man which slepeth with his owne wife, shall not cum in to the church except he be washed with water. The law commaundeth the olde people, that the man which hath had to doe with his wife, shal both wash him selfe with water, and not enter the church before the going downe of the son. Which saying yet maye spiritually be construed: for then spiritually the man hath to doe with the woman, when the minde doth delite him selfe with uncleane thoughts of unlauffull lust. And except this fire of lust be quenched, he shall not think him self worthy the company of the faithfull brethern, which findeth him selfe possessed with unchaste desires. Though of this thinge divers countries ar of divers myndes, and sum useth one thing, sum an other, yet the maner of the Romans was ever of auncient time, after the company of their owne wyves both to purify

Ad Titum. 1.

Levit. 15.

The History of the Church of England

Whether in the acte of mariage be any sinne.
Psal. 50.

them selves in the bath, and of reverence a while to forbear cumming in to the church. We say not this for that we take mariage to be syn. But for that the very lauffull company of man and wife is not without pleasure of the flesh : and that pleasure can not be all together without sum syn. For he was not borne of advoutry or fornication but of lauffull wedlocke which sayeth : *Behold I am begotten in iniquite, and my mother hath conceived me in syn.* He which knewe him selfe to have ben conceived in syn, mourned to remember his synfull byrthe. For the tree doth beare in his braunches, the corrupte humours which he drew of the roote. In the which wordes yet he dothe not call the carnall company of man and wife synne, but the pleasure therein. For there be many thinges, whiche of them selves be lawfull and allowable, and yet in the doing of them we ar sumwhat defiled. As oftentimes being angry we punish other mens faultes, whereby the calmnes of our mind is troubled : and though it be well done that we doe, yet is it not well that in doing it our minde is putt out of quiet. For he was angry with the vice of the offenders, which said, *Mine eye is troubled with anger.* For whereas the minde can not lift him self up unto the light of contemplation, except it be still and quiet, therefore he sorowed to see his eye distempered with anger. For while he was forced to looke downeward to punish the transgressours, he was forced also to be withdrawen from the contemplation of thinges which are above. So then it is a commendable thing to be moved with anger against synne, and yet is it a grief and a hinderance to the well disposed minde : for in that he hath ben angry, he knoweth that he

Psal. 30.

hath offended. Wherefore, to come to the purpose, the right use of carnall company betwene man and wife, is to come together for procreation of children, not for lust and pleasures sake. And if any man doth use his wife not for carnall pleasure, but to the ende of procreation only, this man truly is to be left unto his owne discretion, both for comming unto the church and also for receiving of the holy sacrament of the body and bloud of our Lord. For he is not to be kept ether from the one or the other, which being in the fire yet can not be burned. But when on the contrary, not the desire of issue, but the pleasure of the body beareth the chieftest rule in the worke of copulation, they have both cause to bewaile their frailte. For though the worde of god did graunt them so much, yet doth it not so graunt it them, that they should be out of feare of offence. For as saynt Paule writing to the Corinthians sayeth, *he that can not live chaste let him have his wife*, so he strait sayeth farder, *I say this as tolerating, not commaunding*. There is no toleration of that which is lafull of it selfe. Wherefore in that he useth this worde *tolerate*, he sheweth it to be faulty. It is well to be pondered that our Lord entending to speake unto the people in the mounte of Sina gave commaundement they should first abstaine from wemen. And if the purite of the body were there so earnestly required, where our Lord by meanes of his creature did speake unto men, that they whiche should heare the worde of God should be free from wemen, how much more the wemen which receive our Lord almighties body, shall seke to preserve in themselves the clennes of the bodie, least they may take hurt by

The first
Booke
The .27.
Chapter

1. Cor. 7.

Exod. 19.

The History of the Church of England

1. *Regum.* 21.

the greatnes of that unestimable mistery? Herof also is it said by the priest unto *David* as touching his servaunts, that if they wer cleane from wemen they should eate of the sew bred, which otherwise they should not be suffered to take, except *David* would say that they wer pure from wemen. Then the man bathed in the water after the carnall knowledge of his wife may be admitted to the sacrament, when it is tried that he may come to the church.

Augustines question. Whether after the illusion which is wont to befall unto a man in his dreame, a lay man may receive the body of our Lorde, or a priest may say masse?

Of nightly
pollutions or
illusions.

Gregorius answereth. The testament of the ould law, as we have above sayd, saithe him to be defiled, and suffereth him not to enter the church before evening, and not but first bathed. Which thing the spirituall people otherwise understanding, shall take it in like sense as we have above declared. For he is deluded as it were by dreame, whiche being tempted with unclennesse, is defiled with true imaginati-
ons in his thought. But he washith him self with water, that is, he washeth away with teares the filth of his thoughtes: And except the fire of temptation go out, let him take him selfe guilty as it were unto the evening. But in this maner of elusions, there is a difference to be had. For a man must narrowly search and discusse him selfe, of what cause this thing commeth into his minde, when he is a sleape. For sometimes it commeth of surfet, somtimes of superfluite or weakenes of nature, and sometimes also of uncleane thoughtes. When it commeth of the superfluite or infirmite
1. of nature, it is nothing at all to be feared. For the minde in

this case more soroweth that it hath willingly suffered, then that it hath any thinge wittingly committed. But when it hath risen thourow inordinat excesse of diet, wherby the vessels of the seminall humours ar replenished, the minde thereby is not cleare & voide of fault: yet it is not guilty of so great fault, that the man therby is to be withholden, ether from receiving of the sacrament, ether from saying of masse. Bicause it may happen that ether it is holyday, ether of necessite the partye must say masse, for that there is no other priest to be gotten in that place. And if there be other at hand, yet the illusion comming only of surfet, is no sufficient cause to make a man forbear the receite of the holy mysteries. Yet from the offering of the holy sacrifice he ought (as I thinke) meekely forbear, though not from receiving: except the minde withall be defouled with some uncleane phantasies. And though the partye do not remember, that in his dreame he sustayned any such phantasies, yet by his owne judgement he is not guyltles, if in the dayes before, he remembreth he had offended in gluttonous feding of the body. But if it riseth of any foule thoughtes, which he had wakyng, the offence is open and manifest of it self. For he doth see owt of what roote that pollution did spring. For the evell that he wittingly thought uppon, that unwittingly he committed. But here agayne we must consider, whether that thought sprang of suggestion, of delite, or of consent. For by these three all maner of synne is fulfilled. Suggestion is by the divel, delite by the flesh: consente by the spirite: The divell was the first prompter to synne. Eva as it wer the flesh took delite therin. Adam as

The first
Booke
The .27.
Chapter
2.

3.

4.

Suggestion.
Delight.
Consent.

The History of the Church of England

How sin bredeth in the hartes of men.

Rom. 7.

it wer the spirite consented. And herin is requisite great discretion, that the mynde as judge over him selfe should discerne betwext suggestion and delite, betwext delite and consent. For when the wycked fend doth rayse the first motions unto synne in ower harte, if there follow no delite therin in the mynde, there is no synne at all committed. But when the flesh begynneth to take delite therin, then synne begynneth to springe: If then advisedly he doth agree thereunto, then syn is perfyted. So that in suggestion is the begynning, in delite the feeding, in consent the finishing of synne. And it ofte chaunceth that the evill, that the divell soweth in the thought, the flesh therin deliteth, and yet the soule doth not agree ther unto. And though the flesh can fele no delite without the soule, yet the soule stryving against the pleasures of the flesh, is against his will hampered with the pleasure of the flesh in such sorte, that with reason he doth gaynsaye and not agree unto it, and yet is bound with delite, but so that he much lamenteth his bande. Wher uppon that principall champion of the heavenly army S. Paule, bewayled him selfe saying: *I fynd a law in my lymmes, repining against the law of my mynd and leading me away prisoner in the law of synne which is in my lymmes.* If he wer prisoner, then he did not fight: and if he did fight why was he prisoner? He then stryved wyth the law of his mynd, against the which the lawe of his flesh dyd fyght. Then if he fought, he was not in bondes. Man therefore is both bonde and free: free throwgh righteousnes which he loved, and bonde throwgh the delite, which he boare against his will. These be the aunswers of holy pope Gregory unto

the demaundes of the reverent bishop *Augustine*. The epistle which he had addressed unto the byshop of Arles, and sent after to *Vergilius* the successor of *Etherius* here followeth.

The first
Booke
The .28.
Chapter

THE EPISTLE OF S. GREGORIE UNTO THE
BYSHOP OF ARLES THAT HE SHOULD
AYDE *AUGUSTINE* IN THE WORKE OF GOD.

The .28. Chapter.

GREGORIUS the servaunt of the servauntes of God sendeth greeting unto the reverent and his holy brother *Vergilius* bisshop. With what affection ower brothers cumming of their owne accorde unto us ar to be enterteyned, it may thereby well appere, for that many times we ar wont to byd them unto ower house for charites sake. If therfor it chaunceth yower brother and myne *Agustine* byshop to cum unto yow, I pray yow receive him with such harty and frendly enterteynement, that both he thereby may honorably be comforted, and other tawght how brotherly charite is to be mayntayned. And for that it often tymes chaunceth that they which be far of, shall soner learne by reporte of other such thinges as ar to be reformed where we ar, then we ower selves, if it be so that yow heare by him of thinges among yower priestes or other, worthy to be redressed, sytting in examination of the parties faultye wyth him, make diligent search and scrutenye thereof. And in such thinges as offendeth God and provoketh his wrath, shew yower selfe so houfull and harde to be entreated, that both to the feare of other, the offenders be punished, and the innocent throwgh false sur-

The History of the Church of England misers be not oppressed. God kepe yow in helth Reverend brother. Gevyn the xx. of August. the xviii. yere of the raygne of our good lord and Soverayne *Mauritius Tiberius* Emperour. *Indictione quarta.*

HOW THE SAYD GREGORY SENT UNTO AUGUSTINE A PALLE WITH A LETTER, AND MORE PREACHERS. The .29. Chapter.

FARDER more the sayd Pope (for so much as *Augustine* had advertised him that ther was a great harvest & few workemen) sent him wyth his sayd legates, more preachers, of which the chieftest wer *Mellitus*, *Justus*, *Rufinianus*: And by them also he sent all such thinges which wer necessary for the furniture and ministry of the church: As holy vessels, aultar-clothes, ornamentes for the churches: Apparell also for the priestes and clergy. Also reliques of the holy Apostles and martyres and many bookes. He sent him also letters by the which he signifieth unto him that he hath sent him a palle, and enstructeth him what order he should kepe in making of Byshops in the country of Britanny: of which letters this is the tenor. To his most reverend and holy brother *Augustine* bishop, *Gregorius* the servaunt of the servauntes of God. Though such as labour in the worke of God, may assuredly hope that god doth reserve for them unspeakeable reward in the kyngdom of heaven, we neverthelesse stand bound temporally also to honour and reward them: that they may by meanes therof be the more earnestly bent to take paynes in fardering the honour of God. And for so much as by the goodnes of God

and yower travail, the new church of the English people is brought unto the fayth and grace of Christ, we graunte unto yow the use of the Palle, that to weare such times only as yow say Masse: And we licence yow to ordayne xii. Bishops in such places as be under yower jurisdiction: but so that the Bishop of London be ever here after consecrated of his owne Synode, and receive his palle of this holye and Apostolike see wherin I by the aucthoritie of God doe now serve. Also we will that you send a bishop to the citte of yorke, whom you shall think worthy of that prelatie, so that if that citty with the country about receiveth the worde of God, the sayd bishop be authorised to make twelve bishops more, and he him selfe be their Metropolitane. For we entend to geve him also a palle by the grace of God, if we live: whom never the lesse we will to be subjecte to yower disposition. But after yower death so to have the oversight of the rest of the bishops whom he shall make him selfe, that he be in no case subjecte under the aucthorite of the bishop of London. Betwext the Bishops of London and York let this be the difference, that he be highest, that is first ordained. All thinges that is don for zeale of Christe, is to be done with common counsell and mutuall concorde, so that they may wyth one mynde dispose their doinges, and which they have disposed accomplish without variance. We will farder that unto yow be subjecte, not only the byshops which you shall make your selfe or suche as shalbe made by the bisshop of yorke, but also all the priestes of Britannie: to thentent that of yowr livinge and life they may receive a paterne both to beleve and also to live a right: and

A palle from the pope to Augustin the first Bishop of Caunterbury.

The privileges of the Bysshops of yorke and London.

The History of the Church of England executing their officies both in soundnes of faith and integrity of lif they may attayne to the kyngdom of heaven when it shall please God to call them. God kepe yow in helth reverend brother. Geven the xx. of August the xix. yere of the raigne of our Soveraine Lord and Emperour *Mauritius Tyberius* the xviii. yere after his consulship, *Indictione quarta.*

THE COPY OF A LETTER SENTE BY S. GREGORY TO MELLITUS THE ABBAT GOING TO BRITANNY. The .30. Chap.

AFTER the sayd legates wer gon, and wer now in their journey toward Britanny, the holy father *Gregorius* sent letters after them worthy memory, in the which he openly declared, how earnestly he tendered the helth of our country. Writing thus. Unto his deare beloved son Mellitus abbat, *Gregorius* the servaunt of the servauntes of God. After the departure of you and the company which was with you, we wer in dought what becam of you, for that we could heare nothing how you sped in yower journey. When then God shall bring you unto our reverend brother *Augustine* bishop tell him, what I have of longe time devised with my selfe of the cause of the English men. That is to wit that not the temples of the Idols, but the Idoles which be in them be broken, that holy water be made and sprinkled about the same temples, altars buylded, relikes placed. For if the sayd churches be well made, it is nedefull that they be altered from the worshipping of divels in to the service of God: that whiles the people doth not see their

Holy water,
aultars and
relikes.

temples spoiled, they may (forsaking their error) be moved the more ofte to haunt their wont place to the honor and service of God. And for that they are wonte to kill oxen in sacrifice to the divells, they shal use the same slaughter now, but chaunged to a better purpose. It may therefore be permitted them, that in the dedication dayes or other solemne daies of martyrs, they maketh them bowers about their churches, and feasting together after a good religious sorte, kill their oxen now to the refreshing of them selves, to the praise of God, and encrease of charite, which before they wer wont to offer up in sacrifice to the divells: that whiles sum outward comfortes ar reserved unto them, they may thereby be brought the rather to the inward comfortes of grace in God. For it is doutlesse impossible from men being so rooted in evell customes, to cut of all their abuses uppon the sodaine. He that laboreth to clim upp unto a highe place, he goeth upward by steppes and pases, not by leapes. So unto the children of Israel being in Aegipt our Lord was well knowen. But yet he suffered them to doe sacrifice unto him still in offring up of beastes unto him, which otherwise they wold have offered upp unto the divells, as they wer wont to doe in the land of Egypt, that altering their intente, they should leve sum, and also kepe sum of their ould sacrifices: that is, that the beastes which they offered before, they should now offer still. But yet in offring them unto the true God, & not unto the divells they should not be the same sacrifices in all pointes as they wer before. These be the thinges which I think expedient you declare unto our sayd brother: to thentent that he being there may

The first
Booke
The .30.
Chapter

The His- consider with him selfe, how ech thing is to be disposed.
tory of the God kepe you in helth dearly beloved son in Christ. Geven
Church of the xv. day of June The xix. yere of the raigne of our sover-
England aine Lord, *Mauricius Tyberius* emperour : and the xvii. yere
after his consulship. *Indictione quarta.*

A LETTER OF S. GREGORIE TO AUGUSTINE EXHORTING HIM THAT HE SHOULD NOT GLORIE IN HIM SELFE OF HIS VERTUES, AND MIRACLES. The .31. Chap.

ABOUT this time he sent *Augustine* an epistle touching such miracles as he had knowen to be done by the said *Augustine*. In the which epistle he exhorteth him, that he should take no pride of minde therefore. I know (saith he) deare brother, that it pleaseth god to shewe by thee great miracles among the people, which by thee he hath called to his faith. Whereupon it is nedefull that of that heavenly gifte, both thou joyest with feare, and fearest with joye. Thou hast to joye for that by meanes of the said miracles the Englishmens soules are wonne to the faith. Thou hast to feare, leste through the miracles, which be don by thee, thy weake minde be lifted up in presumption falling as farre inwardly by vaine glory, as thou arte by outward praise puffed up. We must remember that the disciples returning with joy from their preaching when they saied unto their heavenly master, *Lord in thy name the very divells were obedient unto us*, it was by and by aunswered unto them. *Doe you not rejoyce thereat, but rather rejoyce for that your names are written in heaven.* For they had fastened their mind uppon

Lucae. 10.

a private and temporall joye when they joyed of their miracles. But Christ calleth them backe from private joye unto commune, and from temporall to eternall, when he said: *Joy for that your names are written in heaven.* For not all the chosen of god doth miracles, but yet all their names are written in heaven. For why? They which be the disciples of the truth, ought to joye in nothing, but only in that good thing, which all other good shall have, as well as they, and whereof they all shall have joye withoute ende. This therefore remaineth deare beloved brother, that of the thinges whiche by the power of god thou workest outwardly, thou exactly ever discusse thy selfe inwardly, and thourouly understand both thy selfe who thou arte, and what plenty of grace god hath bestowed uppon that countrie, for whose sake, (to thentent it might be the rather converted) thou hast received the gift of working miracles. And if thou remember, that thou haste at any time ether by worde or dede offended god, have that ever in thy remembraunce, that the ofte thinking uppon thy synne may presse doune the mounting pride of thy hart. And what so ever grace thou ether hast or shalt receive, to worke miracles, think
it geven thee not for thine owne sake but
for theirs, the minister of whose
salvation thou art
ordained.

The firste
Booke
The .31.
Chapter

HOW SAYNT GREGORIE SENT LETTERS
AND PRESENTES TO KING ETHELBERTE.

The 32. Chapter.

A godly
letter of S.
Gregory to
Ethelbert the
first Christen
kinge of
english men.

THE said holy pope *Gregorie* at the selfe same time sent unto king *Ethelberte* a letter with rich presentes of diuerse sortes, doing unto the king temporall honours, which through his helpe was growen in knowledg of the glory of heaven. The copy of the said letter is this. Unto the right honorable and his most worthy sonne, *Ethelbert* king of the English, *Gregorie* bishop. God almighty, for this cause dothe calle good men to the governaunce of his people, that by their handes he may distribute the giftes of his mercy and grace, unto all such over whom they have the governaunce. Which thing we know to have ben done among the nation of the English, over whom you are chosen to have the rule, that by the giftes of God employed uppon you, the like benefites of grace might by your meanes be geuen to all such as are under your dominion. And therfor O Noble Son labour diligently to kepe the grace which you have received from god: and seeke with spede to set forth the faith of Christ to your subjectes. Have a good zeale to procure the conversion of as many, as you can possibly: forbid the worshipping of Idoles: overthrow their temples: edifie the maners of your people with example of your owne integrite, with wordes of exhortation, feare, fayer speech, and well doing, that he may be your rewarder in heaven, whose knowledg and name you make to be enlarged uppon the earth. He also shall make your memory the more famous unto your posterite, whose honour you

seke and maintaine among your people. For so *Constantinus* being sometimes a most vertuous Emperour him selfe, and calling his subjectes from the wicked worshipping of Idoles, brought them all with him selfe under the obeysance of God almighty, our Lord *Jesus Christe*. Whereby it was brought to passe, that his name was of higher renoune then any of the princes, that went before him, and so much in glorie excelled all his auncetours, howe much also he passed them in well doing. Wherfore let your highnes also seeke now to publish unto the kinges and countries subjecte to your dominion, the knowledg of one god, the Father, the Son, and the holy Ghoste: to thentent thereby you maye passe in honorable fame the auncient kinges of your nation: and how much the more you travail to do away sinne in your subjectes, you may have so much the lesse fear of your own sinnes before the dreadful bench of Gods justice. Our right reverend brother *Augustine* bishop being brought up in rule of religion, having good knowledg in the holy scriptures, and a man through the grace of god of much vertue, what so ever he shall advertise you to doe, gladly heare it, devoutly doe it, diligently remember it. For if you will heare him in that he speaketh unto yow in Gods behalfe, God also shall the soner heare him speaking and entreating for yow. If otherwise (as God forbid) yow refuse to geve eare and heede to his wordes, how can God heare him praying for yow, whom yow despise to heare speaking to yow from god? Wherfor with all yowr harte joyne yower selfe with him and assiste him in gods busynes with all such authorite, that God hath geven yow, that he may make yow partaker

The History of the Church of England of his kyngdom, whose fayth yow in your kyngdom cause to be received and observed. We will also yower highnes to know, that (according as we ar taught in the holy scriptures by the very wordes of God) the end of this world draweth onward, and the kyngdom of the sayntes of God shall follow, which never shall have ende. And the ende of the world approching many thinges shall fall uppon us, which have not ben heard of before, that is to witt, chaunge of the ayer, terrible sightes from heaven, tempestes contrary to the order of the times. All which shall not yet fall in ower dayes. Wherfor if yow shall know any of these to happen in your land, let not yower mynd be dismayed therwyth. For therfor shall there be signes sent before the end of the world to thentent we should the more diligently tender the helth of ower soules, live ever in dowte and feare of death, ready prepared by good workes for the cumming of Criste our Judge. Thus much have I sayd in few wordes right honorable Son, intending to speak more at large, as I shall hear the fayth to be enlarged in your kyngdom. Then shall I be so much the more encouraged to speake, how much the greater comfort I shall conceive by the conversion of your country. I have sent yow small presentes, which yet shall not seme small unto yow, if yow shall accepte them as halowed wyth the blessing of *S. Peter*. All mighty god make perfecte in yow his grace according as he hath begonne. And send yow both longe life here uppon the earthe: and that ended, eternall life in his kyngdom of heaven. The grace of God kepe yower highnes in safte my dere Son. *Datum ut supra.*

HOW *AUGUSTINE* REPAYRED THE
CHURCH OF OUR SAVIOUR AND BUYLD-
ED THE ABBAY OF *S. PETER* THE APOSTLE.

The .33. Chap.

AUGUSTINE after he had obtayned to have a bishops
see appoynted him in the kinges citty, as is above sayd,
through the ayd of the kyng, he recovered there a church,
which was there of owld buylt by the Romans which wer
Christianes, and did dedicate it to the name of our Saviour
Jesus Christ, and there made a house for him and his suc-
cessors. And not far eastward from the citty he buylded a
*monastery in the which kyng *Ethelbert* through his advise
buylded a new church in the honor of Saynt *Peter & Paule*,
and enriched it with sundry gyftes, in which both the body
of *Augustine* him selfe and of all the bishops of Cantorbury,
and of all the kinges of kent wer wont to be enterred. Which
church yet not *Augustine* him selfe, but *Laurentius* his suc-
cessor did consecrat. The first Abbat of that monastery was
one *Petrus* a priest, which being legat unto Fraunce was
drowned in a creak called *Amflete* and buried after a hom-
ly maner of the inhabitours of the same place. But ower
Lord entending to have it knowen, how worthy a man he
was, made that every night there appeared a light from
heaven uppon the place, where he lay buried: which when
the neyghbours about had espyed, gathering therby that
he was some good and holy man, and searching out what
and from whence he was, removed his body from thence
and buried it honorablye in the towne of *Bulleyne*, in a
place of the church convenient for so worthy a person.

Christes
church in
Caunterbury.

*That mona-
stery is now
called the
Augustines, if
it stande yet.

HOW EDILFRITH KING OF THE NORTH-
UMBERS WASTED BRITANNY AND
CONQUERED THE SCOTTES. The .34. Chap.

ABOUT this time *Edilfrith* a man very valiant and much desirous of renowne was king of *Northumberland*: one that more wasted the Land of *Brytanny* then any of the English Princes. So that it semed he might be compared unto *Saul* kyng of the Israelites, save only in that he was void and ignorant of Gods religion. For none of all the coronells, none of all the kinges did conquer more of the lande of *Britanny*, ether makyng them tributary, ether drevyng them cleane owt of the countrey and planting the English in their places, then did this *Edilfrith*. To whom that might be wel applyed that the Patriarke *Jacob* sayd, when he gave his sonne *Benjamin* his blessing in the person of *Saul*, *Benjamin* like a ravening wolfe, in the morning shall eate his pray and at night shall divide the spoyle. Wherby *Edan* kyng of Skottes much grudging to see him goe forward after this sorte, assembled a mayne and a strong army agaynste him. But the sayd *Edelfrith* encountering him in the field with a few men gave him the overthrow, and in that famous place of *Degsastone*, disconfited his great army. In which field *Theobald* brother to *Edilfrith* was slayne, with that parte of the army wherof he was generall. This battell was foughten in the yere of our lorde 603. and the xi. yere of his raygne, which lasted xxiiii. yeres, & the first yere of the raigne of *Phocas* then Emperour of Rome. From that time forward unto this present never was there king of Scottes, which durst meete the English men in the field.

THE SECOND BOOKE OF THE HISTORIE OF THE CHURCHE OF ENGLANDE

OF THE LIFE, LERNING, AND DEATH OF
BLESSED POPE GREGORY. The .i. Chapter.

IN THE yeare of the incarnation of our Lord 605. the An. 605.

hollie pope Gregory (when he had most gloriously governed the see of the Roman and Apostolique church. 13. yeares .6. moneths and .10. dayes) departed this lyfe, and was translated to the eternall seate of the kyngdome of heaven. Of whome it becometh me in this our historie of the church of England more largely to speake: bycause by his diligence he converted our nation, that is, the Englesmen from the powre of Satan, to the fayth of Christ.

Whome we maye well, and also must call our Apostle. For as sone as he was high Bishop over the whole worlde, and appointed governer of the churches lately converted to the belefe of the trueth, he made our nation the church of Christe, which had ben ever untill that time the bondslave of Idolls. So that we may lawfully pronownc of him the sayng of the Apostle: That althowgh he were not an Apostle to others, yet he was unto us. For *the signet and token of his Apostleship, we are in our Lorde.* This Gregory was a Roman borne, his fathers name *Gordian*, his pedegre of awncient stocke not only noble, but also religieuse. For Felix somtime bishop of that same see Apostolique, a man

S. Gregory
Bishop over
the whole
worlde. i. as
head thereof.

S. Gregory
our Apostle.
1. Cor. 9.

The History of the Church of England

S. Gregory
a religious
man.

of greate renomme in Christe, and the church, was his greate grandfather's father. This nobilitie of religion he kept, and maintayned, with no lesse vertue, and devotion, then his parents, and auncient kinsfolke had done befor him. But his worldly nobilitie he forsoke altogether and by the speciall grace of God turned the same to the purchasing of eternall glorie in heaven. For changing sodenly his secular habite he went into a monasterie: Where he began to lyve in such grace of perfection, that unto his mynde (as often after he was wont to wytnes with weeping teares) all transitorie things were already subiecte, that he far surmounted al worldly workes, that he was wont to thinke of nothing, but heavenly things, yea, that being yet clogged with his erthly bodie, he now by contemplation did passe the verie naturall bounds of his flesh, and that he derely loved death also, whiche to moste men is a paynfull payne, as an entraunce of lyfe to him, and reward of his labour. All which things he sayd of him selfe, not craking of his encrease in vertues, but rather lamenting the lacke, and decaye of them. In which defecte (as he was wont to saye) he thought himselfe nowe to have fallen by reason of his ecclesiasticall charge, and occasion of greater care. For talking on a time secretly with Peter, his deacon, when he had recompted the olde giftes, and vertuous graces of his minde, strayghtway he sayde sorowfully. But nowe alas, by the meanes of this my ecclesiastical charges, my mynde is encombred againe with secular affayres, and after the good quyet and rest whiche it had, is nowe defiled againe with the dust of earthly busines. And when condescending to manie, it wander-

eth and roveth aboute owtward matters, after desiring inward good thoughtes, it returneth therunto no dowbte, the weaker. Therefore I weigh with my selfe what I doe now suffer, and I weigh also well, what I have forgone. And when I behold, what I have lost, this that I suffer wexeth more grevous. Thus sayde this holie man of a greate and passing humilitie. But we must thinke that he lost none of his monasticall perfection by anye occasion or trowble of ecclesiasticall charge or office of a Bishop: but rather that then he did much more good, and profited more in vertue by the laboure of converting manye to the faythe, then he hadd done before with the private quiet of his owne conversation onlye. For even being bisshopp, he ordered his house like a monasterie. For as sone as he was taken owte of the monasterie, and ordayned to the ministerie of the aulter, being afterwarde sent as legate from the see Apostolike to Constantinople, he for all that, in the earthly princes palace lived so, that he never intermitted his purpose of heavenly conversation. For he toke with him certaine brethern of the monasterie (which for verie brotherly love folowed him to that Imperiall citie) for the better keping, of his regular observance: that alwaie by their example (for so he writeth) he might be fastned as with a stronge cable or anker to the pleasaunte porte of prayer, when soever he were tossed withe the raging whaves of worldly cares, and might also strengthen his minde by daylie conference, and reading with them, whensoever it shuld be shaken with secular affaires. And truly he was by these mens companie not only defended from the assaultes of the worlde, and

S. Gregory
the popes
legat at Constantinople.

The History of the Church of England earthly troubles, but also more and more stirred up to the exercises of heavenly life. For they exhorted him, that he would discusse and expound with some godly and misticall interpretation the booke of blessed Job, which was enwrapped with many greate obscurities. Neither could he denie them his paines, which of brotherly love moved him to this profitable labour: but hath therfore mervelously declared in 35. bookes of Expositions, how this worke of Jobes historie, first is to be understood according to the letter, then how it may be referred to Christe, & the sacramentes of the church, last in what sense the same may be applied to everie particular faithfull man. Which worke he began to write, while he was legate in Constantinople, but he finished it afterward when he was Bisshop of Rome. This blessed man, being in Constantinople supressed an heresie of the state of our resurrection (which then there arose) in the very beginning, by the force of catholike trueth, and verite. For *Euty chius* Bishop of Constantinople began to preache a false doctrine, which was, that our bodies in the glorie of the resurrection shuld be so subtile, as is either the winde, or ayer: so that it should not be possible to feele, or touche them. Which when S. Gregory had heard, he proved this opinion to be quite contrary to the right faith by the reason of truth, and also by the example of the resurrection of our Lorde. For the right, and catholike faith beleveth, that our bodies being exalted in the glorie of immortalitie, shall in dede be subtile by the effect of spiritual poure, but yet not withstanding able to be felt, and touched for the truth of our nature: according to the example of the bodie

S. Gregory
represseth
an heresy
rising in Con-
stantinople.

of our Lorde of which now rosen from death him selfe sayde to his disciples: *Touche ye and see, for a spirite hath nor flesh, nor bones as ye see me have.* In the assertion of this faith the right reverend father Gregory did laboure so much against this upstert heresie, quenched the same with such diligence, and so vanquished it by the healep of the vertuous Emperour *Tiberius Constantinus*, that from thence forth noman was founde, which durst be a styrrer up againe, or maintainer therof. He made also an other excellent booke, which is called the Pastorall. Wherin he declareth plainly, what manner of man he ought to be, which should be chosen to rule the churche. And how the rulers therof ought to lyve themselves, and with what discretion instruct every one of their hearers, and also with how great consideration they shuld daily weigh their owne weakenes. Moreover he wrote .40. homilies uppon the Gospell, which he hath divided by equall number into 2. volumes. He made also 4. bookes of dialogues, in which at the request of his Deacon Peter, he hath gathered the vertuous dedes, of holy men, which him selfe could either knowe in Italie, or heare of, for their fame, to the example of good lyfe for all the posterite. That like as in his bookes of Expositions he teacheth, in what vertues a man must laboure, so by the describing of holy mens miracles he might shewe, what, and how greate the excellencie of those vertues is. Furdermore because the first and last partes of *Ezechiel* the prophet seemed obscure and darke, he hath fully shewed by 22. Homilies, how much light, and good matter is within them. That I nede not speake of his smal booke of answers, which he

The
second
Booke
The .i.
Chapter
Luc. 24.

The workes
of S.
Gregory.

The History of the Church of England

Lib. 1. cap. 27.

Heb. 12.

S. Gregory a great almes man.

Psal. 111.

Job. 29.

wrot back to the questions of S. Austin the first bishop of Englishmen, as I have declared before, placing the whole booke it self in this mine historie. Neither of his other littell booke of Synodes, or Councils, which he hath made moste profitably, conferring with the bishops of Italie for the necessarie affaires of the church. Nor of his familiar letters, sent unto divers men. Surely it is my thinke, marvaile, that he should write so manie, & such great volumes being (as he saith of him self) almost in al his youth vexed with the paines of his bowells, and entralles, by the weakenes of his stomake ever more sickly, and made faint and feble with agues though not verie fervent for the time, yet with quotidian continuall trubling him. But in these his greate giftes counting carefully with him selfe, that the scripture saithe, *Everie sonne which is received, is scourged before*, the harder he was kept downe with these present adversities, the more certainly did he lifte up himselfe, with the hope of everlasting comforte. And this muche have I sayde hitherto in the praise of his excellent witte, which could not, no not with so greate weakenes of the bodie, be any thing debated. Now whereas other bishops bestowed theirlaboure in building of churches, and decking the same with gold and silver, this man gave him selfe all together to the gayning of soules. Whatsoever monie he had, he diligently distributed, and gave the same to poore men, *that his righteousnes might remayne world without end, and his horne be exalted in glorie for ever*. Who might truely saye of himselfe that saying of blessed Job: *The eare hearing did bring me to blesse, and the eye seing did beare witnes for me, by-*

cause I had delyvered the poore man crieng out, and the fatherles childe, who had no helper. The blessing of the perishing man came uppon me, and the heavy harte of the wydowe did I comforte. I have put on justice, and decked me theerwith as with a garment, and pretiouse crowne in my judgement. I have ben an eye to the blinde, and a foote to the lame. I was a father of poore men, and the cause which I knewe not I diligently sought for. I dyd breake in peaces the jawes of the unjuste man and even out of his teath pluckt I the praye: And a litle after. Yf I have denied (saith Job) to poore men what they have asked, and have made the eyen of the widowe looke longe for her healpe: Yf I have eaten my meate alone, and the poore fatherles childe hath not eaten thereof with me. For even from myne infancie mercie hath growen with me, and out of my mothers wombe hit was borne with me. &c. Moreover to this good S. Gregories piete, and perfecte righteousness this pertaineth also that he hath made our nation by preachers which he sent hither, partetaker nowe of eternall libertie, taking us from the teeth of our old ennemie the dyvle. For which our faith, and salvation rejoycing with himselfe, and commending the same with worthie prayse, he saith thus in his exposition of blessed Job: Beholde the tongue of Britannie, which ons knew nothing but to rore rudely hath of late begonne to sing the Hebrewe Alleluya in geaving praise to God. Beholde the Ocean sea ons rough and high, but now milde, and calme obeyeth to the feate of holie men, and the furieuse fluddes thereof, which earthly Princes with force could never fraye, the same for feare of God the poore priestes doe binde with bare wordes. And that Ocean sea which never feared the mightie hostes of in-

A joyfull rejoycing of S. Gregory touching the conversion of England to the faith.

The History of the Church of England

Masse said
at the shrines
of S. Peter
and Paule in
Rome.

fidels and heathen souldiers, doth now tremble at the tongues of humble faithful men. For whereas by good preceptes, & heavenly wordes, yea and with manifest miracles too, the grace and knowledge of God is powred into it, by the terrour of his divinitie it is so bridled, and kept lowe that nowe it feareth to be troublesome, and most earnestly desireth to come to the glorie of immortalitye. By which wordes this holie father Gregory doth declare, that S. Austin, and his companie brought the Englishmen to the knowledg of trueth, not only by preaching to them in worde, but also by shewing them heavenly signes, and miracles. This holie Pope Gregory amongst his other doinges, caused that in the chappels of the blessed Apostles Peter and Paule, masses should be said over their bodies. In the celebration of which masses he added these three words and petitions ful of greate goodnes and perfection: *Diesque nostros in tua pace disponas, atque ab aeterna damnatione nos eripi, et in electorum tuorum jubeas grege numerari.* Which is to saye: And dispose our dayes in thy peace: commaunde us to be taken from eternal damnation, and to be numbred in the flocke of thine electes. He governed the church of Christ in the reygne of the Emperours *Morys* and *Phocas*. But in the .2. yeare of this *Phocas* Empire departing owt of this life, he went to the true lyfe which is in heaven. His bodie was buried in S. Peters church before the *Vesterie*, the xii. daye of Marche. With the which bodie he shall ryse agayne hereafter in glorie, with other Pastors of the holie church:

In his tumb was written such an
epitaphe, as foloweth:

*This corps, o earth, taken of the, take now agayne to keape
 Untyll the same the lord shall styrrre, to lyfe from deathfull sleape.
 His spirite above the starres is gon, where death shall not it presse,
 Which rather was a waye to him, the true lyfe to possesse.
 The chefest Byshop buryd is, in this sepulchre here
 Which ever, and in every place in goodnes dyd appere.
 The hungrie man with foode he fedde, the naked he arayde.
 With sacred sermons Christen sowles, from Satans powre he stayed.
 He dyd in worke, what thinge in word, soever he dyd teach.
 That he might be a sample set, to men while he dyd preache.
 The English land to Christe he turned by vertues force and guyde.
 Making by that new nation, all Christendom more wyde.
 Thy bowe, thy care, thy studie was, good Pastor and thy paynes
 Of thy poore flocke unto thy Lord, to bring the greatest gaynes.
 With these thy triumphes then, rejoyse Gods chosen capitaine.
 For now rewarde of thy good workes, thou surely dost obtayne.*

An Epitaph
 apon S. Gre-
 gory our
 Apostle.

I must not here with sylens passe over the reporte wich we
 have heard by our elders and auncesters, of S. Gregory, how,
 and uppon what occasion he was moved to bestowe suche
 diligent labour in the conversion of our cuntrie. Men saye
 therfore, that on a certayne daye when manie marchantes
 came to Rome, and brought into the market place dyvers
 wares to be sold, and manie also came thither to bye, that
 emongest them Gregory him selfe came to cheapen, and vew
 the market. Where when emongest other thinges he had
 spydde younge men set to besold of white skinne and comly
 countenance, with decent order, and colour of their heare,
 beholding them a while, he demaundyd at last owt of what

The occasion
 why S. Gre-
 gory sent
 preachers
 unto our
 countre.

The History of the Church of England region, or land they were brought? And it was answered that they came owte of the yle of Britannie, where the inhabitants were all of that beutie. Then asked he whether the people of that ylande were Christen men, or yet lyved in the paynim errors? And answer was made, that they were all paynims. Then this good man heavenly syghing from the botome of his harte, Alas, quoth he, it is a piteouse case, that the author of darknes shuld possesse suche bryght beauteed people, and men of so fayre a face shuld inwardly beare so fowle a soule. Than enquired he an other thing farder, what was the name of that nation, or people? And when answer was geeven, that they were called **Angles*, or english. Truly not without cause, quoth he, they be called *Angles*. for they have an † *Angels face*. And it is mete suche men were partakeners, and inheretors with the Angels in heaven. But what is, quoth he, the name of the province, whence they came? The marchantes answered, that the people of that province were called **Deyres*. Marry quoth he, they maye justly be named **Deyres*. For they shal be taken **From the yre of God*, and called to the mercie of Christ. But what is quoth he, the kinges name of that province? When it was answered that his name was *Alle*, *S. Gregory*, alluding to the name, sayde: *Alleluia* must be soung in that Princes dominions to the prayse of Almighty God his creator. And furthwith going to the Byshop of the Roman & Apostolike see (for himselfe was not yet chosen Byshop thereof) he besought him, that he wold send into Britanie, & to the *Angles* there, certayne ministers of the worde, by whome they mowght be converted unto Christ saying, that himself was

* *Angli.*

† *Angelicam.*

* *Of yorke shere.*

* *Deiri.*

* *De ira eruti.*

Sic legit Polyd. lib. 1. Hist. Angl.

ready to do this dede by the helpe and ayde of God, but yet so, that it shuld first please the Pope Apostolike to permitte, and allow the same. Which his request when he could not then obtayne, (for if the Bishop would have graunted him that he asked, yet the Romans coulde not had suffred him to departe so farre from the citie) afterward, as sone as himselfe was Bysshopp, he browght it to passe, and fulfilled this good worke, which he had before so longe desyred, sending forth dyvers preachers, but himselfe helping at home with prayer, and godly exhortations, that their preching might be fruteful, and take good effect. This much according to the opinion whiche we have heard from our auncienters I thought best to put in the historie of our Church.

The
second
Booke
The .2.
Chapter

HOW AUSTIN EXHORTED THE BRITON
BYSSHOPS TO THE CATHOLIK UNITIE, &
ACCORD WITH A MIRACLE DONE BEFORE
THEM: AND HOWE HE PROFECYED WHAT
VENGEANCE SHULDE FALL ON THEM IF
THEY DESPISED HIS WORDES. The .2. Chap.

ABOWT this tyme *Austin* by the ayde and healpe of *King Elbert* called together the Byshops and doctours of the greatest province, and nearest to him, whiche were the Britons, to commune with them, into a place whiche untyl this daie is called *Augustin zat*, as ye would saie the powre and strength of *Austin*, being in the borders of the *Uectians*, and west Saxons. There he began with brotherly admonition to perswade them to be at peace, and catholike unitie with him, and to communicate with him for Gods

About South
Hampton.

The History of the Church of England

Psal. 67.

Our Apostles
Faith confirmed by a
miracle.

sake the labour of preaching the gospell to the heathen of England. For as yet they kept not the Easter sondaye in dew time, but from the .14. to the .20. moone. Which compte is concluded in the compas of .84. yeares. They used moreover manie other thinges contrarie to the unitie of the church. Which when they had ben with longe discours declared, and these men neyther for prayers or exhortations, neyther for rebukes or threttes of *Austin*, and his companie would geave their assent, but rather preferred their own traditions before all other churches whiche through owte the whole worlde agreed with *Austin* in Christe, then this holie father made an end of so longe and troublesome stryfe, saying in this wyse. Let us praye unto God, *which doth make men all of one minde and accord to dwel in his fathers howse*, that he will vowchsafe to signifie unto us by some heavenly signes, whiche tradition is to be folowed, and by what wayes we must spedely walke to the entrance of his kingdome. Therfore let here be browght forth some sicke body, and by whose praier he shalbe healed, let his fayth be beleaved, and his godly doinge be folowed of us all. To this when his adversaries had graunted althowgh verie unwillingly, there was presented a certaine blind Englishman. Who being offred to the Briton priestes, when by their ministerie he was not holpen, ne coule be cured, at the length S. *Austin* compelled by just, and greate necessitie fel on his knees to the father of our Lord Jesus Christe, beseeching him, that he would restore sight to this blinde person, that had lost it, & that by the corporall illumination, & bodely lightning of one man, his spiritual grace mought enkindle

light in the hartes of manie faythfull. And forthwith the blynde man sawe : and Austin was praised of the people as a trew precher of all trueth and veritie. Then these Britons confessed in deade, that they understod, that to be the true waye of ryghteousnes, which *Austin* had preched & shewed them. But yet they sayde, that they coulede not alter and change their olde customes and ordinances without the consent and licens of their clerges and people. They desyr-ed therefore that they myght have a seconde Synode of a greater multitude. Whiche when it was appointed to be so, there came by reporte seaven Briton Bisshops, and many other well lerned men specially oute of their greatest monasterie at *Bangor*, where at that time *Dynoth* was Abbot. These men being now redie to goe to the forsaide Synode came first to a certaine holy and wise man (which lyved there about an Anchoret's lyfe) to aske his counsel, whether they ought at Austins preaching and exhortation leave their traditions, or no? Who answered them : if he be a man of God, folow him. But how shal we prove (sayd they) that he is a man of God? The Anchoret answered : our Lord sayth, *take ye on yow my yooke, and lerne ye of me. For I am milde, and humble of harte.* Yf therfore this Austin be milde, and humble of harte, it is likely that him selfe beareth the yooke of Christ, and will offer you the same to beare. But if he be curst, and proude, it is certaine, that he is not of God, neither must we much esteeme his wordes. Then they enquired againe of him, how they might know whether this Austin were proude, or no? Marry quoth he, provide ye that he with his compaine come firste to the

The
second
Booke
The .2.
Chapter

Matth. 11.

The generall
rule of our
Saviour evil
construed in
a particular
case.

Thre condi-
tions propos-
ed to the
Briton or
welch
bishops.

A wronge
and undis-
crete
surmise.

place of the Synode, or counsell house. And if when ye ap-
proche nere, he ariseth courteously to you, thinke ye that
he is the servant of Christe, and so heare ye him obediently.
But if he despise yow, nor will vouchesafe to ryse at your
presence, which are the more in number, let him likewise
be despised of yowe. And truly as this Anchoret bad them,
so did they. For it happened that when they came thither
S. Austin was alrede there, and sate in his chayre. Which
when they sawe, straight waye waxing wrothe they noted
him of pride, and therfore endeavored to overthwarte and
gainsaye, what soever he proposed. His oracion briefly
was thus: Although (dere brethern) in manie other points
ye doe contrarie to our custome, or rather contrarie to the
custome of the universall church of Christe, yet not with-
standing if ye will in these 3. thinges consent, and obey
unto me: that is, to celebrate the Easter in dew time, to ac-
complish the ministerie of baptisme (by which we are borne
again to God) according to the maner of the holie Roman,
and Apostolike church, and last of all to preache with us
to this English nation the word of our Lorde: all your other
ceremonies, rites, fashions, and customs though they be
contrary to oures, yet we will willingly suffer them, and be
content to beare with them. But they answered, that they
would doe none of the thinges requested, neither would
compte him for their Archebishop: sayeng with them
selves: Nay, if he would not so muche as rise to us, truly
the more we shoulde now subjecte our selves to him, the
more woulde he hereafter despise us, and set us at naught.
To whome the good man of God S. Austen thretfully pro-

ficied, that, if they would not take peace, and be at accord with their brethern, they should receave and feele warre from their enemies. And yf they wold not preache to the English men the waye of lyfe, they should suffer at their hande, and by their power the vengeance of death. Which thing in al pointes came so to passe as he forsayed, by the secret working of Gods judgement. For it happened afterward, that the most mighty king of English men Edilfrede (of whome I have spoken before) gathering a greate armie, made at the citie, which the English men call Legacester, but the Britons better Carlege, a foule slaughter of this unfaithfull, and naughty people. For being now redy to geve the onset of the fight, when he hadde spidde their priestes (which came together to praye to God for the souldiers warring) stand a parte from the rest in a sure and safe place, he demaunded, what they were, and to what end they came thither? Now the most parte of these priestes were of the monasterie of Bangor, where was sayde to be so great a number of monkes, that this monasterie being divided in to seaven companies, with eche companie his severall assigned ruler, none of these compaines had lesse then 3. hundred persons, who all did ever lyve by the labour of their owne handes. Manie therefore of them after their 3. dayes fast, came with the rest to thafforsaide armie, to pray for the souldiers: having also by them a defendour named Brockmal, who should keape, and preserve them from the weapons and strokes of their enemies, while they were thus earnestly bent to their prayers. This the cause of their comminge thither, when king Edelfrede had understoode, he

The first
Booke
The .2.
Chapter

A true
prophecy of
S. Augustin
our Apostle.

The monas-
tery of
Bangor
in wales.

Fasting and
praying in
schismatikes
availeth not.

The His-
tory of the
Church of
England

said: Yf these men crie and call uppon their God against us, truly although they have no armour, yet they fight against us, who with their wicked wordes, and hatefull curses persecute us. Therefore he commaunded his souldiers first to assault them. And so he vanquished after, the other parte of this detestable hoste, but yet not without greate losse of his owne men. It is reported, that there were slaine in that warre of them which came to praye, aboute a thousande, and two hundred men, and only fiftie to have escaped by flight. For Brockmale at the first comming of his ennemies fled straight with all his souldiers, and whome he ought to have defended, lefte them all naked and bare to the strokes of the sworde. So in this manner was fulfilled the prophetie of holye bishop Austin. Who was himself longe before that taken out of this life to the kingdom of heaven. And thus these ungratiouse, and false people suffred the punishment of temporal death, bicause they had refused, and despised the holsome counsell of perpetuall life, and salvation offered them.



Kinge Elbert
the first
Christen
king of Eng-
lishmen,
buildeth S.
Poules in
London and
S. Andrewes
in Rochester
for the ii. first
bissshops of
both those
Sees, Mellitus
and Justus.

HOW THE SAIDE AUSTIN MADE MELLITE AND JUSTUS BYSHOPS, AND OF HIS DEATH. The .3. Chap.

IN THE yere of thincarnation of our Lord .604. Austin Archebishop of Britannie consecrated ii. Byshops, Mellite and Justus. The one, that is, Mellite to preache to the province of the *Este Saxons, which are separated from kent with the Tems. And are fast joyned to the Este sea. Whose chiefe citie is London, of situation nere sette uppon the banckes of the fludde called the Tems. a princely mart towne, of manie people arriving thither by sea and lande. In the which countrie at that time raygned *Sabereth* Elberts nefue by his syster *Ricula*. Although this *Sabereth* was himselfe under the dominion of the same Elbert, who was (as I have before saide) king over all the Englishmen, even unto the end of the fludde Humber.

An. 604.

*Essex and
the countre
about
London.

The History of the Church of England

Mellite the first bishop of London. S. Paules church.

Justus the first Bisshop of Rochester.

The death of S. Austin our apostle.

Memories of soules departed.

Agendae eorum.

Now as sone as this province by the preaching of Mellite had receaved the worde of trueth, king Elbert builded in the citie of London S. Powles church, where Mellite, and his successours ever after should have their bishops see. The other, which was Justus, Austin ordeined bishop in kent, in a citie of Caunterbury diocesse, which the Englishmen called Rotchester, by the name of the chieftest citisen, or ruler thereof. Which is in distaunce from Caunterbury towne aboute 24. miles westwarde. In the which citie king Elbert builded S. Andrew the apostles church, and gave manie goodly and divers giftes to the bishops of bothe these churches, that is, S. Paules in London, and S. Andrews at Rotchester. Like as he gave also others to the bishop of Caunterbury, and moreover he added territories & possessions therto, for the better maintaining of them that lyved with these bishops. After this the derely beloved man of god holie father Austin died, and his bodie was laied by the church of the blessed Apostles Peter & Paule, (of which church I have made mention before) without the dore thereof, bycause it was not yet finished, nor dedicated. But assone as the church was dedicated, his body was brought in, and decently buried in the north porche of the same church.

Wher also wer interred the bodies of all the Archebishops folowing, except ii. only, that is, Theodore and Berthwold. Whose bodies were layed in the church it selfe, bycause the porche could receive no more. This church hath almost in the midst of hit an aluter dedicated in the honour of S. Gregory the Pope, at the whiche aluter every saterday *their memories* are solemnely celebrated by the priest of that place. In the tumbes of this same Austin was written such an epitaphe as foloweth.

HERE LYETH AND RESTETH BLESSED S.
AUSTIN, THE FIRST ARCHEBISSHOP OF
CAUNTERBURY WHO WAS SENT
HETHER OF HOLYE S. GREGORY BISSHOP
OF ROME, AND STRENGTHENED OF GOD
BY WORKING OF MIRACLES. WHO CON-
VERTED KING ELBERT AND HIS ROY-
AULME FROM THE WORSHYPPING OF
IDOLS TO THE FAITH OF CHRISTE: AND
SO FULFILLING IN PEACE THE DAYES
OF HIS OFFICE, HE DYED THE
.26. OF MAYE, IN THE
RAYGNE OF THE
SAME KING
ELBERT.

The epi-
taphe upon
S. Augustine
tounge in
Caunter-
bury.

HOW LAURENCE WITH HIS OTHER BYSSHOPS WARNED THE SCOTTES OF THE UNITIE OF THE CATHOLIKE CHURCHE, AND SPECIALLY TO FOLOWE THE SAME IN CELEBRATING THE ESTER. AND HOW MELLITE CAME TO ROME. The .4. Chap.

Laurence the
second
Archebis-
shop of
Caunterbury.

AFTER the death of S. Austin Lawrence succeded in the Bysshoprik. Whom S. Austin himselfe while he lyved had ordeyned therto, lest that after he was deade the state of this church, rude as yet, and lately converted mought begin to waver, and fall, yf hit shuld have lacked a Pastor and ruler never so lytle while. Wherin he folowed the example of the first pastor of the church, that is, of the moste blessed, and Prince of thapostles S. Peter, who when he had layed at Rome the foundation of Christes church, consecrated Clement for his successor, who had ever before ben his healer in preching the gospell. This Laurence being nowe Archebisshop sawe howe joylely the foundations of this his church dyd encrease, which were wel & strongly layde. And he endeoured to lyfte up the same to their perfayte highnes, bothe by often wordes of holie exhortation, and also continual examples of devoute and godly workes. And truly he hofully cared not only for the newe church, wich was now gathered of Englishemen, but also for the church of the old inhabitantes of Britannie, and of the Scottes too, who harboured in Ireland the next yle to Britanny: for the which people also he laboured as a true pastour and prelat. For as sone as he knewe the lyfe and profession of the Scottes in their forenamed cuntrie, to be

skarce Ecclesiasticall, and well ordered in manie pointes
 (lyke as was the Britons at that tyme in Britannie) specially
 bycause they celebrated not the solennitie of Ester in dew
 tyme, but (as I have before shewed) thought that they
 must observe and celebrate the daye of our Lords resurrec-
 tion from the .14. mone to the .20. he, I saye with the other
 Bysshops wrote unto them an exhorting epistle, beseching
 and praying them to receave and kepe the societe of peace,
 and unitie of Catholike observation, with that church of
 Christe which is spredde over all the whole worlde. The
 beginning of this epistle was suche: *To our derest beloved
 brethern the Bysshops and Abbottes through out all Scotland,
 Laurence, Mellite and Justus Bysshops, and servantes to them
 that serve God greating. When as the see Apostolique (according
 to thaccustomable maner therof to send into all places of the
 worlde) directed and sent us unto these west quarters, to preache
 the worde of God to paynim people and to hethen men, it happed,
 us to entre into this yle which is called Britannie. Where think-
 ing that all that dyd beare the name of Christen men walked ac-
 cording to the custumed waye of the universall church, we honor-
 ed with greate reverence as wel the Britons, as the Scottes. But after
 we had wel proved and tryed the Britons to swarve from the same,
 we yet judged the Scottes for better men. Marye nowe we have
 lerned by Bysshop Dagamus comming to this before mentioned
 yland, & we doe understand by the Abbot Columban of Fraunce,
 that the Scottes do nothing differ from the Britons in their conver-
 sation. For Bysshop Dagamus coming to us, wold not only not eate
 with us, but not so muche as eate his meate in that house where we
 were, &c.* This Laurence with the other Bysshops, sent also

The
 second
 Booke
 The .4.
 Chapter

Our first
 Christen
 Bishops
 labour to
 reconcile the
 Scotts from
 their schisme
 to the Catho-
 like unite.

The see
 Apostolike.

The History of the Church of England

Mellite the first B. of London tra-vaileth to the Pope for instructions,&c.

This church standeth in Rome at this daye, and is called S. Maria rotunda.

letters worthie & mete for his degree, to the Briton priestes. With which letters he hofully sowght and earnestly labour- ed to confirme & strengthen them in the catholike unitie: but how much he hath availed therein these present dayes do now well declare. About this tyme came Mellite bysshop of London to Rome, there to commune and counsell with the Apostolike Pope Boniface for necessarie causes of the English church. And when as this right reverent Pope had called a Synode of the Bishops of Italy, to appointe some order, as concerning the life of monkes, and their quiet state, Mellite him selfe sate amongst them, the 8. yeare of the raigne of Focas the Emperour, the 13. Indic- tion, and the 27. daye of February, that what thing so ever were regularly decreed there he also subscribing therunto might confirme them with his autorite, and returning to Britannie might bringe them with him to the English church, as precepts and rules to be kept, and observed. As also beside these rules, certain epistles which the same Bishop of Rome wrote, and directed to the derely beloved in Christe, Archebishop *Laurence*, and all the clergy, and with other letters which he wrote likewise to king *Elbert*, and all the English men. This is the same Boniface which was the 4. Bishop of Rome after S. Gregory. Who by er- nest suit obtained a temple of the Emperour Focas for the Christians. Which temple of auncient time was ever called by a Greke name *Pantheon*, as who wold saye, the temple of all Goddes. Out of which temple this Boniface casting forth all filthines, and purging hit cleane, made a church therof in the honour of our ladie the blessed mother of

God, and all the holy martyres of Christe, that the number of diuels being shutte out thence, the blessed companie of Saintes might have there a perpetuall memorie.

The
second
Booke
The .5.
Chapter

HOW WHEN THE KINGES ELBERT AND SABARETH WERE DEADE, THEIR SUCCESSOURS BROUGHT UP AGAINE IDOLATRIE. WHEREUPPON MELLITE & JUSTUS DEPART OUT OF BRITANNIE. The .5. Chap.

IN the yeare of thincarnation of oure Lorde 613. (which was the 21. after that bishop Austen, and his compaine were sent to the English nation to preache) *Elbert* king of kent after his temporall reigne, which he had kept most gloriously the space of 56. yeares, entred into eternall blisse of the kingdome of heaven. Who was the third king of the English men, and reyned our all the South provinces, which are separated from the North by the fludde Humber, and the borders adjoyning therto. But he was the first of all the kinges that entred in to the kingdome of heaven. For the first English king, was *Elli* king of the *South Saxons*, the second *Celin* king of the *West Saxons* whome they called *Cewlin*. The third, as we have sayde, was *Elbert* king of Kent. After him the fourth was *Redualt* king of the *Este English*. Who while king *Elbert* yet lived, was chief governer of his countrie, and royalme under him. The fyveth was *Edwine*, kinge of Northumberland, that is, king of all the inhabitants about the north parte of the fludd Humber. This king being a prince of greater powre then all o-

An. 613.

The first
English
kinges of
Britanny.
Sussex and
Hampshire.

The west
countrie
Suffolck,
norefolck
and Cam-
bridgshire.

The History of the Church of England

ther that ruled in Britannie, raigned both over the English men, and Britons to, except the people of Kent, and added moreover to the English dominions and kingdome, the Briton Ilandes called *Mevanie*, which lye betwex Ireland and Britannie. The sixth was Oswald king also of Northumberland a most Christen prince. Whose dominions were as large. The seventh was Oswy his brother, keping the kingdome almost within equall boundes for a certaine time. But after, he conquered for the most part the Pictes and Scottes men which dwelled in the North quarters of Britanny: and made them tributarie. But we will speak of that here after. King Elbert died the 24. day of February, the 21. yere, after that he had received the faith, being ful past: and is layde in S. Martins porch, within the church of the blessed Apostels Peter and Paul, wher also Quene Bertha is buried. Which king beside other his deades that he bountefully bestowed upon his subjectes, gave & appointed them by the counsel of wise men certaine lawes and judicial decrees according to the example of the Romans: which being writen in the English tongue are until this day kept of them and as occasion serveth practised. In which his lawes and decrees he first and chiefly ordeined, what amends he ought to make, which had by thefte taken away anie thinge from the churches, bishops, or other orders. Wherein the king provided a safegard, and surtie for them, whom, and whose doctrine he had now received. This Elbert was the son of Irminrike whose father was Octa, and Octaes father Orrich, called also Oiske. Of whom the kinges of kent are wont to be called Oiskinges. This Orriches fathers name

Temporall
lawes of
kinge Elbert
the first
christen
kinge of kent.

was Hengist, who with his Oiske being sent for of Vortiger, first entred into Britannie, as I have shewed before.

But after the death of Elbert, when Eadbald his sonne had taken on him the rule of the royalme, he greatly hindered, and dammaged there the younge springes and tender encreases of the church. For he would not only not accept and mainteyne the faith of Christ, but he was also polluted and defiled with suche a fornication, as the Apostle witnesseth never to have ben heard of amongst the gentils, which is, that he had married his fathers wife. With which ii. heynouse factes he gave occasion to his subjectes to returne to their former filthe and vomit, which under his fathers raigne or for favour or feare of the king had yelded to the lawes of Christen faith and chastite. But the scourges of God, and vengauce from heaven wanted not, to the punishing and correcting of this unfaithfull kinge. For he was plagued with often frensy of minde, and raging fury of an uncleane sprite. Nowe besides all this the death also of king Sabareth, king of the Este Saxons muche encreased the trouble, and persecution of the church. Who departing hence to the everlasting kingdome of heaven, left his iii. sonnes remaining yet paynims, heyres of his temporall kingdome in earth. After the death of their father they began straightwaie and openly to folowe idolatrie, which while their father lived, they semed somewhat to have relented: geving also free licence to al their subjects to worship idols. These princes on a certaine time when they sawe the bisshop in the church, after he had celebrated the solemnites of the masse geave the people the sacra-

The
second
Booke
The .5.
Chapter

Revolting
from the
faith in kent.

Vengeaunce
from God.

The people
do commun-
icat at
Masse.

The History of the Church of England

The blessed sacrament, bread of life.

Mellit the first Christen bishop of London expelled from thence.

ment, being puffed upp with barbarouse, and rude folie, saide (as the common reporte is) thus unto him: Why dost thou not geave us also some of that white breade, which thou diddest geve our father Saba, (for so they were wont to call their father Sabareth) and which thou doest not yet cease to geave the people in the churche? To whome he answered: Yf ye wil be washed in that holsome font, wherein your father was, ye maye likewise eate of this blessed breade, whereof he was partakener. But if ye contemne the lavetorie of life, ye can in no wise taste the breade of life. We will not (said they) enter into this font of water, for we knowe we have no nede thereof. But yet nevertheles we will eate of that breade. And when they had ben often and earnestly warned off the bishop, that it could not be, that without holy purging, and clensing by baptisme any man might communicate of this most holie oblation, they at last in their furie and rage sayde to the bishop: well, if thou wilt not consent to us in so smalle a matter as we aske of the, thou shalt not hensforth abide in our province and dominions. And straightway they expelled him. Commaunding him, and all his companie to depart their royallme. Who being expelled thence went into kent, to common there with Laurence, and Justus his fellow bishops, what were best to be done in this case. And by common consent it was concluded, that better it were for them all, to retorne into their countries, & there to serve God with a free minde, and quiet conscience, then to abide with those barbarouse men, or live amongst such rebelles of the faith, without all fruit or profit. Therefore Mellite, and Justus departed first, and

came to the coastes of Fraunce purposing there to expecte, and attende for the issue of these matters. So shortly after, these kinges, which had driven from them this preacher of trueth fell freely to idolatrie, and worshipping of divells. But yet not without the vengeance of God. For on a time waging battaile against the Geuissans, they with their whole armie were slaine. But although the authors of this mischeffe were thus destroyed, yet could not the common people ons stirred to naughtynes be amended, and revoked to the simplicitie of faith, and charite, which is in Christ.

Revolting
from the
faith in
London:

The ven-
geance of
God ensu-
ing.

HOW LAWRENCE CHASTENED BY S.
PETER CONVERTED KING EDBALD TO
CHRISTE, WHO IMMEDIATLY AFTER
CALLED BACKE MELLITE AND JUSTUS TO
PREACHE.

The .6. Chap.

WHEN Laurence was now ready to forsake Britannie, and goe after Mellite & Justus, he commaunded the night before he went, his bed to be brought forth, and layd in S. Peter, and Paules church, of which church we have oftentimes spoken. Where, when after manie his praiers, and teares powred out to God for the state of the church, reposing his body to rest, and sleaping in his bedde, the blessed Apostle S. Peter appeared to him: who scourging him with sharp stripes a greate while in the close and secret night, chalenged him with Apostolicall auctorite, and asked, why he would forsake the flocke, which he himselfe had committed unto him? and to what shepeherd, renning now awaye, he would leave the sheape of Christe

The History of the Church of England besette in the midst of wolves. Hast thou, quoth he, forgotte myne example, who for the lytle ones of Christe, which he commended to me in witnes and token of his love, dyd suffer fetters, strypes, enprisoninges, afflictions, and att the laste death it selfe, yea the death of the crosse, by infidels, and the enemies of Christe, that I mought be crowned with him? By these S. Peters strypes, and with these his exhortations Lawrence the servant of Jesus Christe being styrred up, and encouraged, came boldly to the king erly in the morning, and loosing his garment shewed him, how sore he was beaten, and pitifully his flesh was torne. The king amased therat mervayled much with himselfe. And enquired who durst be so bold as to whyp and scourge such a man, as this Lawrence was. But as sone as he had heard, that for his owne heathes sake and salvation this bysshop had suffred so greveouse beatinges, yea and that of the Apostle of Christe, he feared much. And afterward abandoning all worship and honour of ydols, renouncing also his unlaufull mariage he embraced the fayth of Christe, and being baptised he endeavored to keape and mayntaine the state of the church in all pointes to his uttermoste power. Moreover he sent into Fraunce, and called home *Mellite* and *Justus* commaunding them to returne to their churches and freely instructe their flock. Thus the yeare after their departure they returned againe, *Justus* to Rochester, where he was bishop. But as for *Mellite* the Londoners wold not receave, although he was their bisshop, chosing rather, to obey idolatrouse bysshops then him. And truly king Edbald was not a Prince of so greate power & strenght

as was his father, that he might restore this bysshopp to his churche notwithstanding the paynim Londiners resistance, but for his owne part, and all his subjectes, from the daye, that he was converted to our Lord, he submitted himselfe to the precepts of God. Moreover he buylt a chappell in the honour of our ladie the blessed mother of God within the monasterie of S. Peter head of thappostles. Which chappell Mellite the Archebisshop consecrated.

The
second
Booke
The .7.
Chapter
Kent
returneth
to the faith.

HOW BISHOP MELLITE QUENCHED WITH
HIS PRAYER THE FYRE BURNING THE
CITIE OF CAUNTERBURY. The .7. Chap.

FOR in the raygne of this king *Edbald* the holye Archebisshop *Laurence* departing hence to the kyngdome of heaven, and being buried, the second daye of Februarie in the churche and monasterie of S. Peter thappostle fast by his predecessour *Austin*, *Mellite* who was bishopp of London, sate in the See of Caunterbury churche, third Archebysshopp after *S. Austin*: when as *Justus* was yet a lyve, and bishopp of Rochester. Which ii. Prelates because they dyd rule and governe the English churche with greate labour, and diligence, received eftsoones exhorting epistles from Boniface Bysshop of the Roman and Apostolique see. Who after *Deusdedit* (otherwise called *Theodatus*) governed the Church in the yeare of our lord 618. *Mellite* was often troubled with infirmities of the bodie, & muche greaved with the gowte, yet notwithstanding ever hole and sounde of mynde. Who passing over spedely all erthly thinges, hyed him fast to the blysse of heaven which is ever

An. 618.

The His-
tory of the
Church of
England

*Martyrium
beatorum
quatuor
Coronatorum.*
The praier
of the right-
eous man
much
availeth.
Jacob. 5.

to be beleved, ever to be wysshed for, and ever to be sowght for. He was also noble by byrth, but muche more noble for the excellencie of his mynde. I will rehearse one token of his vertue, by which a man maye easely gesse the rest. When uppon a certaine tyme the citie of Caunterbury by negligence was taken with fyre, and began to waste and consume awaye by muche encreasing of the flames, so that no helpe of man, no castinges of water thereon was able to quenche or staye it, the greatest parte of the citie being at length nere burnt and the furiose flashes extending themselves even to the Bysshops place, this good bysshop seing mans healpe now to fayle, and trusting only in the ayde and succoure of God, commaundyng that he myght be carryed out of his howse and sette against these fierce flawes of fyre percing and flyeng all rounde aboute. Now where the greatest rage of this burning was, there was the place of martyrdome of the .4. hollie crowned Saintes. Whan then the byshop by his servantes was brought forth, and sette in this place, here he began withe prayer, sycke as he was, to dryve awaye the peryll of fyre: which the stowght strength of stronge men with muche labour could not before bryng to passe. And beholde the wynde that blew from the Southe wherby this fire was first kendled and blasted abrode, now sodenly bent against the Southe, first tempered his blastes, for feare of hurting the places over ryght in thother side, and after quyte quenching the flames, ceasing, and extinguisshing the fyre, made all calme and wel againe. And truly this good man of God, which dyd fervently alwaye burne with the fyre of inwarde charite, and

was wont with his often prayers, and hollie exhortations to dryve from himselfe and al his, the daunger of ghostly temtations, and trowble by spryghtes of the ayre, might now justly prevaile against the wynde, and easely cease these worldly flames, and obtayne that they hurted nor him, nor his: Who after he had ruled the churche .v. yeares deceased hence to heaven, in the raygne of king *Edbald* and is buried with his predecessours in the oftmentioned monasterie, and churche of S. Peter, the yeare of our Lord .624. and the .22. daye of Februarie.

The
second
Booke
The .8.
Chapter

At the
Augustines
in Caunter-
bury.

HOW POPE BONIFACE SENT JUSTUS MELLITES SUCCESSOR A PALLE AND AN EPISTLE.

The .8. Chapter.

TO whome Justus succeded immediatly in the Byshop-rike, who was Bysshop of Rotchester. Over whiche church he appointed for him *Romanus*, and consecrated him Byshop. For nowe had Justus receyved authoritie to ordeyne Byshops, from the hygh Byshop *Boniface*, successor of *Deusdedit*, as we saied before. The forme of which authorite is as foloweth: To our derest beloved brother Justus, *Boniface* sendeth greating. How godly, and how earnestly yow have, dere brother, laboured for the Gospell of Christ, not only the tenour of your epistle directed unto us, but also the perfection, and end of your doinges, have well and fully declared. For almightie God hath not forsaken eyther the glorie of his name, or the fruyte of your labour. Wheras himselfe faythfully hath promised the preachers of his Gospell, sayng: *Behold I am with yow alwayes*

Authorite
from Rome
to make
Byshops.

A letter of
Pope Boni-
face to
Justus the
.iiii. Archeb.
of Caun-
terb.

Matth. 28.

The His-
tory of the
Church of
England

even unto the end of the wordle. Which thing especially his clemencie hath shewed in this your ministerie, opening the hartes of the gentiles, to receyve the singular mysterie of your preaching. For he hath made moste honorable the state of your dignitie by his grace and goodnes, while that himselfe hath prepared you so fertell fruytes using moste providently his talentes committed to yowe, geaving yowe this gyfte, that yowe may now assigne and shewe whole countries plentifully multiplyed in the fayth by yow. And this is geaven you in recompence, bycause you persisted continually in this ministerie of preaching appointed to yowe, looking with lawdable pacience, for the redemption of that people to whome yow were sent, and that they might geate some good by your merytes, and labour: whose salvation is now begonne wytnessing our Lord, sayeng: *He that shall stand, and persevere to the end, he it is that shalbe saved.* Ye are therefore saved by the hope of patience, and by the vertue of longe suffring, so that now the hartes of infidels being purged, and healed from their naturall, and superstitious disease may receyve the mercye of their Saviour. For after we had read the letters of oure dere son king *Adelwald*, we understode with what greate lerning, and instruction of holy scripture yow have browght him, to the belefe of thundowbted faithe, and trewly converted him to Christe. Wheruppon we presuming and putting sure affiaunce in the greate mercie of God, doe hope, and beleave, that not only king *Adelwaldes* subjectes, but also all the next dwellers and inhabitauntes about him shall receive by your preaching perfect salvation, and life everlasting. To the entent

Matth. 10.

that as it is written : *the reward of your perfit and ended worke, be geuen yowe from our Lorde, the geauer of all good thinges.* And at the length the universall confession of all nations, receiving the veritie of Christian fayth, maye manifestly declare, *that their sounde hath gon forth over all the earth, and their wordes even to the uttermost partes of all the wordle.* Wherefore of our bounteousnes we have sent yow by the bearers of our present letters a palle. Which we geve yow lycence to use only in the celebration of the moste holy mysteries : graunting yow moreover by the grace, and mercye of our Lorde, the ordeyning of Bishops, when occasion shall require. For so the gospell of Christe by the preching of manye, maye the better be spredd over all nations, that be not yet converted. Let therefore your brotherly charite keape with a pure minde, and sincere intention this authorite, which it hath nowe received by the bountifulnes of the see Apostolique. In remembrance and token whereof yowe shall here receive, to your use as prelat there, this Robe which we send you. It remaineth that calling continually for the mercye, and grace of our Lorde, you endeवoure to be such a man, as maie use the rewarde of this our graunted, and geaven autorite worthelye, and not to anye daunger, or losse of sowles : but rather that yow maye be able to shewe, and present the same hereafter, before the judgement seate of the hiest, and most assured Judge to come, with the gaine of manie sowles to God. Who keape and preserve yow alwayes in healthe most derely beloved brother.

The
second
Booke
The .8.
Chapter
Psal. 18.

OF THE RAIGNE OF KING EDWYNE: AND
HOW PAULINE COMMING THITHER TO
PRECHE THE GOSPELL, FIRST BAPTISED
HIS DAUGHTER IN CHRISTIAN FAITH, AN
OTHERS WITH HER. The .9. Chapter.

ABOUT this time the people also of Northumberlande (that is, the English men which dwelled towarde the Northsyde of the fludde Humber) received together with their king Edwyne, the worde of faith by the preching of Pauline, of whome I have sumwhat spoken above. To the which king in a good abodement of receiving the faithe was graunted both possibilitie of the kingdome of heaven, and also greater poure by thincrase of his kingdome on earthe. For he had subdued all the coastes of Britannie, whersoever anie provinces or of Englishmen or Britons were inhabited: which thing no one kinge of English men had done before him. Moreover he added (as we have shewed before) the Mevanian yles to the Englishe kingdome. Of which yles the first that is nerest the South, and in situation larger, and for the plentifulnes of corne more fertile, hath dwelling some for the number of .960. families to the estimate of English men. The second hath space of grounde but for 300. tenements, or somewhat more. Now the occasion that these peoples came to the faith, was suche: The before named king *Edwine* was joyned in affinite to the kinge of kent, by the marriage of Ladie *Edelburge*, otherwise called *Tate*, daughter to king *Elbert*. Which Ladie when king *Edwine* woed sending thether his embassadours, answer was given by her brother *Edbald* then king of Kent,

Hebrides
Insulae.

that it was not lawfull for a Christian woman, and virgin to be married, or spoused to a paynime, leste the faith and sacramente of the king of heaven might be profaned by the companie of suche a king as knew not the trew worshipping of God. Which answer when the embassadours brought backe to kinge *Edwine* he promised, that in anie case he wold doe nothing that shuld be contrarie to the Christian faith, which this virgin professed, but rather permitte that she with all the men and women, priestes or servants which came with her, shuld keape and observe after the Christians maner their faith, and customes of their religion. Neither did he denie, but that himselfe also would receave the same religion, so that after the examination of wise men, it were founde more holie then his, and meter for God. Then upon these conditions this virgin was promised, and sent also unto kinge *Edwine*. And according to appointment made the man of God *Paulinus* was ordained Bishop, and chosen to goe with her, to confirme her, and her companie, that they might not be polluted with the felowship of painimes. Who did so by his daylie exhortations, and ministringe the blessed sacramente unto them. This *Paulinus* was made bishop by *Justus* tharchbishop of Caunterbury about the 21. daye of Julie, the yeare of our Lorde .625. Being ordained he is directed in company with the above mentioned virgin unto kinge *Edwine*, as if he had ben her bodely compaignion: but the vertuous bishop, entended wholly in his harte nought els then to call that countrie, to which he went, to thacknowledging of the truth, that according to the say-eng of the Apostle, *he might exhibit, and present hit as a chaste*

An. 625.

2. Cor. 11.

The His-
tory of the
Church of
England

virgin to the true and only spouse, which is Christe. When he was now commen into this countrie, with the healpe and ayde of God he laboured earnestly to keape them, which came with him, from falling from their faith. And sought also how he might possibly convert by preching some of those painims to faith, and grace. But as the Apostle saith: Although he long laboured in preching the word of our Lord to them, yet *the God of this worlde so blinded the hartes of those infidels*, that the light of the gospell, and the glorie of Christe could not shyne before them. The yeare folowing, there came into this cuntrie a desperate ruffian named *Ewmere*: sent thither by *Cuichelme* kinge of the west Saxons. Who entending to dispatche kinge *Edwine* both of his kingdome, and life to, brought prively under his garment a double egged short swerd, to this entent dipped in poyson, that if the stroke of the swerde were not forceable enough to kill the king out of hand, yet it might be healped forward with the infection of the poison. He came therfore on Ester Sondaye unto the king, who laye at the ryver *Deruent*, where was the courte then. He entred ther into the palace as an embassadour, which had earnest message from his prince, and when with craftie speache he had a litle made the prince attent to his fained embassaye, he steppeth forth sodenly, and drawing his swerd from under his garment flew to the kinge. Which when *Lilla*, the kinges moste faithful servant sawe, and having no buckler readie at hand wherewith he might defend the king from present deathe, stept straightwaie with his owne bodie between the kinge, and the stroke. But this murderer strooke his swerd so

2. Cor. 4.

A traiterous
facte.

Example of
a trusty
subject.

farre, and feercely in them bothe, that through the bodie of this servaunt now quight slayne, he wounded the king himselfe grevously. Which thing when he had thus donne, being straightwaye besette with the weapons of the kinges garde, even in that tumult to, with the same bluddy swerd he slewe an other, whose name was *Fordhere*. Now it happened, that the same night of holye Ester Sunday, the Quene brought furth, and was delivered of a daughter, whose name was Eanfled. For the which childe when the king in presence of the bishop *Pauline* gave thankes to his Goddes: the bishop contrarie wise began to praise, & geave thankes to our Lorde Christe, and sayde to the kinge certainly, that he had obtained by his prayers of Christe, that the Quene might be delivered safely, and without greate griefe. With which his wordes the king being much delyted, promised that he would renounce all idols, and ever after serve Christe, if so be that Christe would nowe graunte him his life, and health, and victorie also in his warres, whiche he purposed to have against this king *Cuichelme*, who had sent in such sorte this Ruffian, and manqueller, that had wounded him. And in pledge of perfourming this his promise he assigned and graunted to bishop Pauline this his daughter, to be Christened. Who was baptised first of all the Nortumberlannes, with xii. other of the kinges familie upon whitsondaye folowing. At which time the king also being recovered of his wounde, that he had lately taken, made an armie, & marched forth against the West Saxons, at the whiche battayle he slewe, or els tooke presonners all them whome he understoode to have conspired to his

The
second
Booke
The .9.
Chapter

The first
Christening
of English-
men in
Northum-
berland.

The His-
tory of the
Church of
England

deathe. So retourning home to his countrie victour, and conquerour, yet would he not by and by, or without farder counsell receive the Christian faithe: although truly he worshipped not idols from that daye, that he promised he would serve Christe. But sought ever after diligently of the right reverend father Pauline the reason, and trade of faithe, and conferred with his counsellors and nobles, whom he knew to be wisest, what were best. as they thought, to be done in these matters. And moreover (as he was by nature a very wyse man) sitting oftentimes alone, for a great space, in much sylence of outward voyce, but in his inward thought communing with himselfe, he discussed, and debated in his mind dyversly, what he should doe in this case, & what religion were best to be folowed.

HOW POPE BONIFACE EXORTED THIS KING WITH HIS LETTERS TO THE FAYTHE. The .10. Chap.

AND beholde in the midst of these cogitations, he happely received from *Boniface* bishop of the see Apostolique letters exhorting him to the faith. The copie of which is suche: *To the most puissant prince Edwine king of the Englishmen Boniface Bishop, and servant to them that serve God &c.* Although the hye secret powre of Gods divinitie can not be expressed by wordes, or speache of man (for it consisteth by the greatnes therof, of so unspeakable, and so unserchable an eternitie, that no force nor strength of wytte is able to comprise or compasse, how great it is,) Yet for as much as the goodnes of God, opening the gates of

A letter of
Pope Boni-
face to kinge
Edwin ex-
horting him
to the faith.

our hartes to the knowlege of him, dothe mercifully poore into mens myndes by secret inspiration suche thinges as he will shalbe spoken of himselfe: we have thought good to extende our priestly care and deutie, in uttering unto yow the riche store of our Christen belefe, that bringing lykewyse unto your understanding, the gospell of Christe, which he commaunded to be preched to all nations, we myght brinche unto you the cuppe of life and salvation. The goodnes therfore of the hyghest majestie of God, (who with his only worde, and commaundement hath made, and created all thinges, the heaven, the earth, the sea, and all that in them is, setting a decent order wherin they shuld consist) by the counsell of his coeternall worde, and the unitie of the holie ghoste, made man of a peece of earth to his owne image and lyknes, and gave him moreover suche a prerogative of excellencie, that he preferred him and set him ruler over all his other creatures, assuring him beside of an everlasting perpetuite, so that he kept the bounde of his commaundements. This God the father, the sonne, and the holie ghoste, which is the inseparable Trinite, all mankind from the Este to the weste worshippeth with holysome confession, and adoreth with a sure faythe, as the creator of all thinges and their maker. To the which God yea the hye honours of Empire, and the puissant powres on earth are lowly subjecte, bycause by his only ordenance and disposing, all kingdoms be geaven and graunted. Whose mercifull goodnes encreasing alwayes, and ayding eche his creatures, hath vouche safed most merveylously to enken-
dle with the heate and fervour of the holie ghost the cold

The
second
Booke
The .10.
Chapter
Matt. 28.

Gen. 1. & 2.

The History of the Church of England hartes of those nations which enhabite the uttermost partes of the earthe, that they also mought knowe him, and beleave in him. For we thinke your hyghnes hath fully heard, and understandeth by this tyme (the cuntrie lyeng so nere) howe our Redemer of his mercie hath wrought wonderfully in the illumining of the most excellent Prince our dere sonne, kinge Audubald, and all his subjectes. And we with a certaine longlooking of heavenly hoope, trust, that the lyke miracle and gratiouse gyfte shalbe geaven to yowe also from God above, and specially wheras we understande the Soverayne Ladie your wyfe (who is a parte of your bodie) to be illumenyd with the hope of eternall lyfe by the regeneration of holie baptism. Wherefore we have thought it good to exhorthe yowe in these our present letters most earnestly, and with all affection of inward charite, that abandoning all idoles, detesting the worshipp and honour of them, forsaking the fond foolishnes of your Goddes temples, and despising the deceytfull entisementes of your false sothsayinges, ye wyll now beleve in God the father Almightye, and his sonne Jesus Christe, and in the holie ghoste: that beleving so, ye may be absolved, and loosed by the working powre of this blessed, and inseparable Trinite, from the bondes and captivite of the dyvel, and hereafter be made partakener of lyfe everlastinge. Now yf ye long to knowe in how great fault, and offence they are, which worshyppe idols, and embrace the wicked superstition of them, the examples of their destroying and perdition (which are esteemed as Gods) can sufficiently informe yow, of whome king David in his psalmes sayth thus: *All the Godes*

Psal. 95.

of the gentyles are dyvels but our Lorde hath made the heavens. And agayne: They have eyes, and see not: they have eares, and heare not: they have noses, and smell not: they have handes, and feele not: they have feete and walke not. Therefore all suche are made like unto them, as do put anie hope or confidence in them. For how can they have vertue or powre to healpe anie man, which are made of a corruptible matter, and wrowght by the handes of your inferiours, and subjectes? And how culd thei get anie abilitie to hurt, or healpe, wheras mans arte and crafte only, hath applyed a deadly similitude, and lykenes of a bodie to them: who (were they not moved by yowe) themselfe coulde never wagge ne walke, but lyke a stone set faste in one place, so are they buylded upp: having no understanding in the worlde but be dull with insensiblenes hitselfe, and starcke deade. Therefore we can not by any discretion and judgement finde owte, uppon what blindnes, and deceite of minde, ye worshipp, and obey those Godes, to whome your owne selves have geaven the image, and representance of a bodie. Yt behoveth you then, to receive nowe the signe of that holie crosse by which mankinde was redemed: and execrating all dangerous deceites of the dyvell, shake from your hart his subiltie, and guyle, who ever maliceth, and envyeth at the workes of Godes goodnes. Yt behoveth yowe also to set handes on these Godes, which hetherto ye have made your selfe of one metal or other. Ye must, I saye, teare them, rent them, and squashe them to peeces. For the verie dissolving and breaking of them, that never had lyve sprite, or breathe in them, nor could not by any meanes take of their makers sense, and

The
second
Booke
The.10.
Chapter

The History of the Church of England feeling, the breaking, I saye, of them shall playnly shew yow, that in deade it was nothing at all, which yow have hitherto so reverently worshipped. Wheras yow are your selfe far better, then they be. For yow have received of our Lorde a lyve sprite : and Almightye God hath browght yow, althowgh by manie ages, and divers degrees, and kindreds, from the stocke of the first man Adam. Whome God himselfe made, and gave life unto. Come yow therfore to the acknowleging of him, that hath created yow, that hath breathed into yow the sprite of life, that for your redemption hath sent his only begotten sonne, who should take yow owt of originall sinne, and reward yow after, with the joyes of heaven, being now delyvered from the divels powre, and malice. Receive ye therfore the wordes of the prechers, and harken to the gospell of God whiche they shew yow : that beleiving, as we have alredie sayde in God the father, and Jesus Christ his sonne, and in the holie Ghost, that blessed, and inseparable Trinite, forsaking al honour and worshipp to divels, and expelling from yow the earnest entising of that poysoned, and your most deceytfull enemye, ye may be borne agayne by water, and the holie ghost, and, by the only healpe, and bountifulnes of God, dwell with God (in whome ye shall beleave) in all brightnes of everlasting glorie. And here we have sent you the blessing of S. Peter heade of thapostels, and your good guide, and governor : that is, a sherte laide with gold, and a cloke of the finest sorte we have from Ancyra. Which we beseeche your hyghnes to accept with so good a hart, and will, as ye understande it is sent from us.

HOW THIS POPE EXHORTED THE QUENE
ALSO THAT SHE SHULD DILIGENTLY,
AND ERNESTLY SEEKE FOR THE KINGES
SALVATION.

The .II. Chap.

THIS bishop sent also letters to the Quene. And the transcript of that epistle, which this holie and Aposto-like Pope Boniface directed from Rome to Quene Edelburge wyfe to kinge Edwyne was suche. *To the most high & vertuous Princesse Quene Edelburge, his dere daughter, bishop Boniface servant to them that serve God.* The bountiffulnes of our redemer by his greate providence, hath offred mankinde (whome by the shedding of his owne pretious bloude he hath delivered from the bonde, & captivite of the dyvel) sundry waies, and manie healpes, by which they might be saved: insinuating by divers meanes into the mindes of gentiles the knowledge of his name: that therby they might be Christened, and acknowledge their creatour. Which thing that it hath ben by the gifte of God bestowed on your honour, that mysticall regeneration of your purifying in baptisme doth plainly declare. And truly our hart hath joyfully rejoyced for this great benefite of our Lordes bountiffulnes to yow: who hath vouchesafed to enkindle a sparke of right religion in you being now converted to him, that therby he might after easely enflame with the love & knowleadg of him self, the harte and mindes not only of your most renommed, and dere husband, but also of al your subiectes. For we have lerned by them which came to declare unto us the laudable conversion of our most gracious, and wel beloved son kinge *Audubald*, that your honour also

A letter of
Pope Boni-
face unto
Edelburge
Quene of
Northum-
berland.

The His- (after ye had received the wonderful sacrament and veryte
 tory of the of Christian faith) do shyne and excel in good workes, and
 Church of such as be ever pleasaunt in the sight of God. Therfore let
 England your highnes refraine alwaies, and diligently kepe your
 self from worshipping of idols from thalluremente of tem-
 ples and from fond south saynges. And so persisting with
 a sure and unchangeable devotion in the love of your re-
 demer watch ye and labour, never ceassing to bestow your
 paines continually to thencrease, & enlarging of Christian
 faith. For when as for our fatherly charite we had enquired
 sumwhat of the state of youre derely beloved husband, we
 understoode that he served and obeyed so far furth to the
 abomination of idolatrie, that he wold not yet shewe anie
 obedience, or geve eare to the voice and counsell of Gods
 preachers, which newes was unto us no small grieve, that a
 parte of your owne bodie shulde remaine in this sorte alien-
 ated from knowledge of the highest, and the inseparable
 holy Trinite: wherefore as becometh a father to doe, we
 have differred no lenger to send unto you (our daughter in
 Christe Jesu) our good counsell and frendfull warninge.
 Exhorting you that whereas ye are now your selfe endued
 with Gods grace, and divine inspiration, ye differ nothence-
 forth to be instant at all times, warning him in season, or
 out of season, and still calling on him, untill he also by the
 healping hand of our Lord, and Saviour Jesus Christe may
 be coupled with you in the number of Christians: that you
 may so much the better, and with a surer bond of societe
 accompany him, and hold the lawes and rightes of wedlock
 with him. For it is written: *They shalbe ii. in one fleshe.* and

Gen. 2.

how can it be sayd, that there is unite of conjunction betwene yowe, yf your husband by the darknes of detestable error shall abide still alienated from the brightnes of your faith? Ceasse not therfore to aske with continuall prayer of the greate mercie, and longe suffringe of our Lorde, the benefite of his illumining, and conversion, that whom the knotte of carnall affection hath made now as one bodie, those also the unities of faith may preserve in perpetuall societie after their departure out of this life. Be you then instant most vertuous daughter, and with endeavour hasten spedely to mollesie the hardnes of his harte with godly remembraunces, and divine precepts. Shew him plainly how excellent a misterie it is that you by beleving have your self obtained. And how mervailous a rewarde you shall have hereafter, bicause yow are now regenerate by baptisme. Enflame his colde stony harte with ofte expressing the manyfolde graces of the holy ghost. That, he settinge a side by suche often exhortations this bodely and earthly worshiping of Idols, the heate, and warmeth of divine, & heavenly faith may inflame his understandinge. That it maye truly appere to be fullfilled in you, which is spoken in holy scripture. *The infidel and unbeleving man, shall be saved by the faithfull and beleaving woman.* For unto this end you have your selfe received mercye of our Lorde, and favour, that you should render, and yelde unto him as your Redemer, the multiplied fruyte of your fayth, and other giftes, which he hath credited to you. Which thinge that you may fulfill by the gratiouse healp of his goodnes, we cease not to aske with our daylie prayers. In these therfore our pre-

1 Cor. 7.

The History of the Church of England mises shewing you the deuty of our fatherly love, and charite we exhorte you, that having the opportunitie of a bearer, ye wil spedely declare unto us those thinges, which the myghtie powre of God shall vouchesafe to worke merveyulously by you in the conversion of your husband, and al your subjectes. That we (which carefully long, & hartely looks for happy newes of the salvation of you, and all yours) by this your tydinges may be comforted, and made glad, and perfectly knowing the light and brightenes of Gods favour and mercie to shyne amongst you, we maie with joyfull confession geave full, and whole thankes to God the geaver of all good thinges, and to blessed S. Peter the chiefest of his Apostles. In the meane time we have here sent you the blessing of S. Peter your patrone, and heade of the apostles. That is a looking glasse set in silver, and a combe of yvery gilted with golde. Which we praie your goodnes as well to accept, as ye understand it is sent unto you.

HOW KING EDWINE WAS PROVOKED TO
RECEIVE THE FAITH, BY A VISION AP-
PEARING TO HIM IN BANNISHMENT.
The .12. Chap.

THUS much did Pope Boniface by his letters, for the converting of king Edwine, and all his countrie, which king was also well holpen, and almost forced to receave the faithe, and marke diligently the holesome preceptes of Christian doctrine by an oracle, and vision from heaven. Which the goodnes of God vowchesafed to shewe him, while he laye bannished in kinge Redwaldes courte, king

of the east Englishmen. For when bishop Pauline had well perceaved that the princes haughty courage could hardly be brought to the lowly humblenes of Christianite, & that it would styfly be bowed and bent to beare the mysterie, and burden of Christes crosse: when he remembred also, how he had nowe laboured a longe tyme bothe with preaching to the people, and with praying to Gods mercie for the salvation of king Edwine, and all his subjectes: at the lenght having lerned in sprite (for so it is most lykest to be,) what was that vision, which had longe before ben shewed to the kinge from heaven, he made no delayes at all, but came spedely to the kinge, and warned him to fulfill and accomlishe his vowe, whiche in the vision that appeared to him he had promised to doe in case he were delivered from his present miseries and restored againe to his raygne, and kingdome. Nowe was this vision suche, as followeth: At what time king Edelfryde Edwines predecessour with grevouse pursuing put Edwine to flight, and made him lye pryve, & lurke in divers places of other realmes for manie yeres space as a bannished man: at the length Edwine came to king Redwald, beseeching him, that he would save him, & defend his life from the traynes, & earnest serche of this his dedly ennemie. Who gladly entertained hym, and promised to fullfill this his requeste, and petition. But after that king Edelfride had heard say that Edwine was seene in that province, and understood that he lived ther, and dwelled familiarly with all his company, forthwith he sent out his Embassadours to king Redwald, with a greate somme of monie, to procure Edwines deathe. But it prevailed

A vision, by the which Edwin the first Christen king of Northumberland was called to the faithe.

The History of the Church of England nothing. Then sent he the second tyme, & the thyrd tyme also offring greater gyftes, and more plentifully bothe gold and sylver thretning him at the laste warres, yf his request were not accomplished. Then king Redwald other dreading the threts or corrupted with the brybes graunted his request, and promised that he would put Edwyne to death himselfe, or els yealde him up to thimbassadeurs. Which thing when a certayne faythfull frend of Edwynes had marked and well understoode, he entred incontinent to the chamber where Edwyne purposed to take his rest. For it was now an houre within nyght and calling him forth, told him what the king had promised to doe against him: saying in the end this muche: I shall therfore (yf it so please yowe) leade yowe owt of this province, and bring yow into suche a place, that nother king Redwald, nor yet king Edelfryde shalbe able to fynde yowe. To whome Edwyne answered in this maner: Sir, I thanke yow most hartely for this your greate gentlenes, But I can not folowe your counsell herin. For first, I must not breake my promesse, which I have made to so greate and mightie a Prince as is king Redwald, especially wheras he hath done me no harme, ne wronge, nor hath as yet shewed anie hatred, or displeasure towards me. And truly if I must of necessite dye thus, I had rather he shuld put me to deathe, then anie baser man or person of lesse nobilite. Agayne whether I pray yow shuld I flee now, who have so many yeares, and so long tyme walked lyke a vagabounde through all provinces of this yle of Britannie, only to avoyd and eschew myne enemies snares, and assaults? Now when this his frend was

gone, Edwyne remained without alone and sytting sadly before the palace beganne to be troubled with manie stormes, and vexations of thoughts, as a man not witting what to doe or whither to goe in this so ruefull case. After he had ben longe vexed with inwarde, and priue troubles of mynde, burning inwardly with close fyre of secret sorowe, behold, in the greatesylence, and quyet of the mydde nyght he sawe a man utterly unknowen to him bothe for visage and countenaunce, and also for his aray and apparell to approche and drawe toward him. Whome bycause he had espyed thus at a blushe, and so straungely disguised, he was not a lytle a frayde. The straunger cometh even unto him, greteth him and asketh him, wherefore he sate so soroufull on the stone abrode watching, and all alone at that howre especially when other men were within at rest, and in their depe sleape: Then Edwyne lykewise demaundyng of him, what he had to doe therewith, yf he passed over the nyght within dore, or els without. To whome this man answered, and sayde: Thinke ye not but that I know the cause of your heavynes, and watche. And also of this your solitarie syttinge with out dores. For I know certainly who ye be, and wherfore you are so sad, and soroufull. And also what myscheffe yow feare shortly shall befall you. But tell me of fryndshyppe, what reward would you geave him, that shuld now rydde yowe quyte out of all these sorowes, & trowbles and persuaude king Redwald, that neyther he himselfe shuld hurte yowe, nor yealde yowe up to your enemies, that they myght slaye yowe? When Edwyne answered that he would geave all that he possible could to anie suche a one for re-

The
second
Booke
The .12.
Chapter

The His-
tory of the
Church of
England

ward of so good a turne, this man added moreover & sayde:
But what if besyde this, he do warrant you, that ye shalbe
a kinge, and all your enemies vanquished, yea and that in
suche sorte that you shall not only excell all your auncient
progenitours, but also far passe in powre all the kinges of
Englishemen, which have ever ben in this countrie. Here
Edwyne being made more firme, & constant by ofte ques-
tioning doubted not to promys, that in all pointes, and at
all tymes he wold be answerable with worthie thanks
geaving to the man that shuld bestowe on him such greate
benefites. Then this man spake the thyrd tyme and sayde:
But tell me againe, what yf besyde all this, the same man,
which sheweth yow now before, truly, and unfaynedly, that
yow shall hereafter surely, and undoubtedly have suche
and so greate benefites, can geave yowe also better counsell,
and more profitable for your sowles health, and salvation,
then ever any your parentes, and auncesters heard of, could
ye then consent, and obey him, and harken to his holsome
sayenges? Here Edwyne promised owt of hand without
anie lenger delaye, that he would altogether followe his
lerning, and doctrine which both could, and would deliver
him presently from so manie miseries, and so great daun-
gers as he was in, and exaulte him afterward to the raygne
and soverantie of his countrie. Which his answer was heard,
and taken. Then this man straightwaye, which had so long
talked with him, layde his righthande upon Edwines heade,
and said: when these thinges therfore shall happen hereafter
in suche sorte to yowe, remember well this tyme, and this
our talke. And differ not at that time to fulfil and accom-

plishe this, that yow do now promesse me. Which being sayde, by and by he vanished awaye. To the entent that Edwine might understand and perceave, that it was no man, but a ghoste which appeared to him. Now when this younge prince was lefte alone, & sate there solitarie, rejoycing with himselfe for this gentle consolation, and good comforte, but yet very careful, and much counting with himselfe who it shuld be or whence he shuld come which had thus spoken, and talked familiarly with him: beholde his forsayd frende came againe, and greating him cherfully, Arise Edwine (sayde he) and come in. Let passe this your carke and cares. Set your harte at reste, and take your quiet sleape. For the kinges minde is chaunged. Neither dothe he purpose nowe, or intend to doe yow any wronge, but rather to defend yowe, & accomlishe his promised fayth unto yowe. For after he had shewed the Quene in secret that his purpose, which I told yowe of before, she dehorted him moste earnestly, and withdrew him from so evill, and so deadly an intention, saying: that it was in no wise mete for suche a king, of so greate prowesse, and honour, as he was, to sell his best, & derest frend, being now browght into straightes and miserie, for a litle gold. Nor that he should breake his faith, and promesse, which owght to be more esteemed then al treasures, or not bide by his word for the coveit, and love of monie. But to be shorte the king did even as his Ladie had counselled him to doe. For he not only not betrayed, and yelded to thembassadours this his banished man Edwine: but helped him rather to the kingdome. For as sone as these embassadours were thus with deniall departed

The
second
Booke
The .12.
Chapter

The History of the Church of England home againe, he gathered incontinently a myghtie armie to conquer king Edelfrede. Whome he slewe without difficultie (bicause he marched forth against him hastily and with a weake and unordred oste) in the borders of the Marchland men, at the Este syde of the river called Idle. For in deade king Edelfride had not time, & space enowgh grawnted him to gather all his force together, and to joygne his powre with well disposing his hoste, and souldiers in order. In this skirmishe Renier king Redwalds sonne was slayne. And thus Edwin according to the oracle which he had received, not only avoyded the dawnger of his most dedly enemie, but also by his death succeded in thonor of his Soverainte, and kingdome. Now therfore to returne againe unto my purpose, though Bishop Pawline seriously preched the word of God, yet kinge Edwine slacked and lengered to beleave him. Using yet for a certaine space, at divers competent howres to sitte solitarie, (as I have sayde before) and diligently to compte with him selfe, what were best to be donne and what religion was best to be folowed. At which solitary meditation of the prince this good and godly bishoppe Pawline entred on a daye in to the palace, and cominge to the kinge, laied his right hand on his heade and asked hym, whether he remembered that sygne, or no? The king sodenly trembled therat for feare. And when he wold have fallen downe at Paulinus feate, the bishoppe lyfted him uppe, and spake after a familiar sorte thus unto him: Behold o Soveraine Prince, by the bountifull hand and powre of our Lorde, and God, you have eskaped the hande and vengeance of your moste hated, and dredfull

emie. Behold also, by his most gratiouse goodnes you have obtained the Souveraintie of raigne, and rule of the kingdome. Remember nowtherfore the third thinge, which yowe promised him, and differ no lenger to performe, and accomlishe the same, by receaving his faithe, and keaping his commaundements, who hath delivered you from your temporall adversities, and exalted you to the honour, and majeste of a king. Whose holy will yf you will hereafter obey & ever more doe his pleasure, which by me he preacheth, and declareth to yowe, he will also deliver you from the perpetuall tormente of hell, and make you partakener with him in heaven of eternall kingdome, and blesse without end.

The
second
Booke
The .13.
Chapter

WHAT COUNSELL KING EDWYNE HAD OF
THE NOBLES AND PEARES OF HIS ROY-
ALME, FOR THE RECEIVING OF CHRISTIAN
FAITHE: AND HOW ONE OF HIS BISSHOPS
PROFANED AND BRAKE DOWNE THE
IDOLS AULTERS. The 13. Chapter.

WHICH worde when the kinge heard, he answered immediatly bothe that he would, and also that he was bounde to receave this faithe, which B. Pauline had preched, and taught. But yet I thinke it good, (quoth he) first to confer, and common herof with my frendes, the nobilitie, and peares of my realme: that if they shall happely thinke herein, as I doe, then we maye be Christened all together in the founte of lyfe. Whereunto when Byshop Pauline agreed king Edwyne calling the state together con-

The History of the Church of England

A carnall
respect of a
heathen
bishop occasion of good.

sulted with them. And asked severally eche of them, what maner of doctrine this seemed to be, which untill that daye had never ben heard of before? And how they liked the honour, and worshipping of this new God whiche was preached nowe emongest them? To whom Bishop Coyfi first of all his Bishops answered: Maye it like your highnes to prove, and trie well what maner of doctrine this is which now is preched unto us. But this muche shall I surely saye, and as I certainly knowe, protest, and confesse unto yowe, that the religion which unto this daye we have ever observed and kept, hath no vertue, nor goodnes in hit at al. For none of your graces subjectes hath ben at anie time more earnest, and diligent in worshipping of our Godes then I have ben: and yet notwithstanding manie of them, have received of your graces bounteousnes more ample benefites, then I have, manie of them more hygher dignities, then I have: and manie of them have ben better prospered in all they tooke in hand to doe, or sought to gette, then ever I was. But yf the Gods coulde ought have done, they wold have rather hoolpen me, who at all times served them so dewly. Wherefore it remaineth, that if these thinges which be now newly preched to us shalbe found after good examination, the better, & of more strenght, & stedfastnes, that then without longer delaye we hasten to receive, and embrace them. To this persuasion, of bisshop Coyfi an other of the nobles consenting sayde by and by: Suche semeth to me, dere Soveraine, the lyfe of men present here in earthe (for the comparison of our uncertaine time, and dayes to lyve) as if a sparowe beaten with winde, and wether shuld

chaunce to flie in at one windowe of the parlour, and flitting there a litle aboute, straight waye flye out at an other, while your grace is at diner in the presence of your dukes, Lordes, Capitaines and high garde. The parloure it selfe being then pleasaunt, and warme with a softe fyre burning amidst therof, but all places, and waies abroad troubled withe tempeste, raging stormes, winter windes, hayle, and snowe. Nowe your grace considereth, that this sparowe while it was within the house felt no smart of tempesteouse winde or rayne. But after the shorte space of this faire weather, and warme ayre, the poore byrd escapeth your sight, and returneth from winter to winter againe. So the life of man appeareth here in earth, and is to be sene for a season: but what maye, or shall folowe the same, or what hath gon before it, that surely knowe we not. Therefore if this newe lerning can enforme us of anie better suertie, my thinke it is worthie to be folowed. Thus or in like manner sayd the rest of the elders, and the kinges counsellors, no doubte, by the holie inspiration of God. Only bishop Coyfi was not content to rest him here, but sayd moreover that he would with diligence note Pauline, and marke what he said of that God, whome he preached. Which thing when he had so donne according to the kinges will, and pleasure, he returned againe, and with a lowde voice sayde. I understoode certes longe a goe, that in verie dede, it was right nought which we worshipped as God. For the more curiously that I sought for the trueth in worshipping our Godes, certainly the farder was I from it, and the lesse I founde hit. But now doe I plainly perceave and knowe, that in this *Pawlinus*

The
second
Booke
The .13.
Chapter

The History of the Church of England preaching and teaching is that trueth, and veritie, which is able to geave us the greate giftes of life, of salvation, and of blisse everlastinge. Wherefore I counsell, and exhorte yowe my most Soveraine and dere Prince, that we may out of hande curse our temples and abandon them. And burne downe with fyre our Idolatrous aulters. Which we have heretofore erected in vayne, and consecrated without all fruite, and profite. But that I may be shorte, and come nere my purpose: the kinge gave his full, and plaine consent to this holye man bisshop Pauline. Willing him to preache the gospell freely. And himselfe renouncing there all idolatrie, promised that he would receave, and embrace the faith of Christe. And demaunding then, of this before sayd Coifi, bishop of his sacrifices, who should first profane the aulters, and destroye the temples of Idols, with all the grates, and barres wherwith they were envyroned? Marry (quoth he) I will. For who maye better then I, which ons by folishnes worshipped, and highly estemed them? Therefore to the good example of all other, I will now my selfe through the wisdom of God (that is one, only, and true God) geaven unto me, beate downe, and utterly destroye the abomination of our temples. So forsaking in this wise all superstitiouse custome, and vaine dreade, he besought the king to graunte him harnesse, and armoure, and therewith a greate courser, and mighty couragious stalyon horse. On which he mounted lustely, and with all spede rode forth to batter, and beate downe to grounde the idols. Now was it not lauffull for a bishop of the sacrifices either to were harnesse, and armoure, or to ride on other then a mare. But Coyfi

made smalle compte thereof. For being alredie well harnessed, and strongly girded with a swerd about his loynes, sitting fast on the kinges courser & stought stalyon, he tooke also in his hand a speare, and so did marche and sette fourthe against the pernitiouse idols. Which sight when the people sawe, they thought he had ben madde. Yet he for all that staid not. But as sone as he approched nere the temple, profaned it, casting thereon the speare, which he held in his hand, and muche rejoycing now, bycause he knew the true worshipping of God, commaunded the companie which was there with him to destroye the temple, to fyre the idolatrouse aulters, and breake the barres, grates, or whatsoever ornamentes were therabout. And truly the place where those Idols sometime were, is nowe to be seene, not far from Yorke at the rysing of the river Derwent. And is at this present day called Gotmund in Gaham. In which place, the bishop Coyfi by holy inspiration of the true God, polluted, and destroyed the aulters of false Goddes, which himselfe before had solely consecrated.

The
second
Booke
The 14.
Chapter

HOW KING EDWINE AND ALL HIS SUBJECTES WERE MADE CHRISTIANS, AND IN WHAT PLACE BISSHOP PAWLYNE BAPTISED THEM.

The 14. Chap.

THEN king Edwyne, with al the nobilitie of his countrie and most parte of the commons received Christes fayth and came to the lavetorie of holie regeneration the xi. yeare of his raygne. Which was the yeare of our Lorde 627. and aboute the 180. after the entrance of the english

The first
Christendom
of the English
Prince in Northumberland, or
in the North
countre.
An. 627.

The History of the Church of England

The Cathedral church of Yorke.

men into Britannie. He was Christened at Yorke on Ester Sondaye, which was the xii. of Aprill. in S. Peter thapostles church. Which he had in al speede set up of wood, while he was catechised, and instructed there in the fayth agaynst his Christening. In this cite of Yorke he appointed a Bysshops See, for byshop Pawline his informer, and teacher. At whose request, and petition as sone as himselfe was Christened, he buylded in that same place a greate temple of stone, for an ample and large Cathedral church in the midst wherof he would have enclosed this his owne propre oratorie, which himselfe had first made of woode while he was instructed to the fayth, and before he was yet baptised. Layeng therfore depe foundations aboute this his first oratorie, he began to buylde there a fayre churche fowre square. But before the wall therof came to his justehyghnes, the king was slayne by cruell deathe and lefte that royall worke to be endyd & parfyted by kyng Oswald his successor. Now Pauline from that time .6. yeares after, that is to the end of king Edwynes raygne preched the word of God continually (by his good leave and favour) throughe out all that province. And they beleaved him, and were Christened, who were preordinated to lyfe everlasting: emongest whome was Offride, and Eadfride, king Edwynes sonnes. Which he had in his banishment by dame Quenburge daughter to Cearle king of the Marshes. After whome, his other children, which he had by Queene Edelburge were baptised, as his sonne Edilhune, his daughter Ediltride and an other of his sonnes called Buskfrea, of which the ii. first were taken oute of this mortall lyfe in their infancie or ten-

der youthe, and buried in the church of Yorke. Iffy also Offride his sonne was Christened too, with manie other of the nobilitie, and divers honorable men. And (as it is reported) then was the fervour of faithe and earnest desyre of holie baptisme so greate emongest the people of Northumberland, that on a certaine time, when bishop Pauline came with the kinge, & Quenes majestie, to the courte, or princes palacie at Adregin, he stayed there with them. 36. dayes only occupied in catechising & instructing the people in Christe his faithe, and afterward baptising them: in eche of the which dayes he did nothing els from morning to evenynge, but instructe them with the word of God, and teach them the faithe, and salvation in Christe Jesus, which flocked thither out of all places and villages therabout. Whome after he had thus informed, and taught, he baptised in the fludde Glene. For that was the next nere water, which he could conveniently use for baptim. The towne Adregin in the time of the kinge and aftercommers waxed rude, and deserte. And an other was buylt up for it in a place called Melmyn: And this muche dyd byshop Pawline in the Bernicians province. But in the countrie of the *Deires, where he laie most commonly with the kinge, he baptised in the fludde Suale, which renneth fast by a village adjoyned to Cataracte. For as yet there could not be buylded oratories, fountes, or places of baptisme, in this newe begon, and late founded churche. But yet was there buylte a greate church in the coast and champyon called Downe. Where was an other of the kinges courtes, and palace. Which church the painims that slewe king Edwine burned after-

*In north-
umberland.
*In yorke
shere.

The History of the Church of England
Aultar of stone.

ward with the whole village. In sted of the which palace the kinges ever after made their mansion place in the country called Loides. But the aultar of the before mentioned church escaped the fire, bycause it was made of stone. And is kept to this present daye in the monasterie of the right reverend Abbot, and priest Trunwulfe standing in the wodde Elmete.

HOW THE PROVINCE OF THE ESTE ENGLISH RECEIVED THE FAYTH OF CHRIST.

The .15. Chap.

NOW had king Edwine (by common reporte) suche a zeale, and earnest devotion toward the Christian faith that he perswadid Earpwald kinge Redwalds sonne, and king of the Est English, to leave of the vaine superstition of idols, and to come with his whole royalm and embrace the true faythe, and receive the sacramentes of Christe his church. For his father king Redwald before him was Christened in kent but alas in vaine. For returning home againe he was seduced by his wyfe, and certaine other perverse doctours. And being in suche wyse depraved from the sincerite, & purenesse of fayth, his end was worse then his beginning. For he would seme, after the maner of the olde Samaritanes to serve both Christe, and his owne false Godes to, as he dyd before. And in one temple he had erectyd an aultar for the sacrifice of Christe and an other litle aultar for burnt sacrifices to his Idols and dyvels. The which temple Aldwolfe kinge of that province after him (who lyved in this our age) sayde that it dured so, unto his

time, and witnessed that he sawe it himselfe in his child-
 hoode. Truly this before named king Redwald was a noble
 prince of byrthe, althowgh vile and base in his actes and
 deades. For he was king Tityls sonne, whose fathers name
 was Woffa, of whome the kinges of the east english men
 are called Woffinges. But king Earpwald not long after he
 had ben Christened, was slayne by a gentile, and paynim
 named Richbert. And from that time .3. yeares after, the
 province lived in gentilite falling from Christian religion
 untill at the last Sibert king Earpwalds brother toke the
 kingdome, a man in all pointes lerned and most Christian.
 Who whiles his brother was yet alyve, lyving bannished in
 Fraunce was Christened there, and instructed in the holy
 mysteries of our faythe of which he went about to make all
 his royalm partakener, as sone as he came to the crowne.
 To whose good endeavour herin bishopp Felix dyd moste
 earnestly favoure, and with greate praise applie himselfe.
 Who when he came from Burgundie (where he was borne,
 and toke holie orders) into Britanny to Honorius tharch-
 bishop, and had opened this his desire and godly purpose
 unto him, the Archebishopp gladly gave him licence and
 sent him furthe to preche the worde of God unto the fore-
 sayde Este English. Wher certes his zeale & vertuous desire
 proved not in vayne. For this holie husbände man and
 happie tiller of the spirituall filde founde in that nation plen-
 tifulnes of fruite, and encrease of people that beleaved him.
 For he browght all that province, beinge now delyvered by
 his healpe from their long iniquite, and unhappines, unto
 the fayth, and workes of justice, and in the end reward of

The
 second
 Booke
 The. 15.
 Chapter

The countres
 of Suffolk,
 Norfolck and
 of Cambridg
 sheres (then
 called, the
 East english)
 converted to
 the faith.

The History of the Church of England
Dummocke

perpetuall blisse, and happines for ever, according to the good abodement of his name, whiche in Lattin is called *Felix*, and in our Englishe tounge soundeth happie. He was Byshopp in the cite of *Dummocke* afterward. Where when he had ruled the church of Christe .17. yeares in that dignite, and in that province he endyd his life in peace.

HOW PAWLYNE PRECHED IN THE PROVINCE OF LINDISSE, AND OF THE STATE OF KING EDWYNES RAYGNE. The .16. Chap.

Lincolne
shere.

*Prefectum
Lindicolinae
civitatis*

BUT Byshopp Pawlyne continued styll, and at this tyme preched the worde of God in the province of *Lindisse*, which is the next toward the South bancke of Humber, bending even unto the seas side where he first converted to our Lord *the maior of Lincolne* whose name was Blecca, withal his howseholde. In the which citie he buylt a well wrowght church of stone: the rouffe whereof eyther for long lacke of reparations, or by the spoyle of enemies is nowe cast downe. But the walles thereof stand yet to be seene at this present daie and yearly some or other miracles are wont to be shoven ther to the greate good, and comforte of them which faythe fully seeke therfore. In this church after Justus departure hence unto Christe, Pawlyne consecrated Honorius, Archebishopp of Caunterbury, as I shall shewe more conveniently hereafter. Nowe as towching the faythe, and belefe of this province, a certaine preist, and abbot, a man of good credit, and to be beleved, whose name is Deda, of the monasterie of Peartan told me that one of the elders of that covent (as he reported him selfe) was

baptised with manie other of the people there, at none daye by bishop Pawline in the presence of king Edwine, and in the fludde of Trent, nere the citie *Thwolvingacester*: the which father, and elderly man, was wont to describe Paulinus personne, saying that he was a taule man, sumwhat crooked backe, and blacke of heare, lene in face, and having a hooked and thinne nose, in countenance bothe dredful, and reverent. Who had in his chappel one James by name, who was a deacon, and an industrious and diligent man, noble certes & of greate fame in Christ, & the church. Who lived also even unto our time. But in those dayes such was the peace, and tranquillite through out all Britannie which waye soever king Edwynes dominions laye, that (as it is yet in a common proverbe) a weake woman might have walked with her new borne babe over al the ylande even from sea to sea, without anie dammage, or danger. Moreover this king did so muche tender his subjectes and the welth of the commons that in most places where he sawe fayre, clere wel springes breaking out by the highwaies syde, he enclosed them in quicke sett boures for the refreshing of wayfaring men, having by, greate brasen basens to bathe, or washe in. Which basens either for feare of the kinges displeasure no man durst touche farder then to his owne present use, and necessite: or no man wold take them awaye for the love, and good will they boore to their prince. Who was for the time of his raigne so honoured and loved, that the triumphing banners, and flagges were borne before him not in warre only, but in peace too, whersoever he went abroad, or rode with his garde in progresse aboute the greate cities, townes,

The
second
Booke
The .16.
Chapter

The History of the Church of England and sheres, of his dominions. Yea even when he passed through the stretes to any place, there was carried before him that kinde of flag or stremer, which the Romans calle Tufa, and the English men now a Thuuffe.

HOW KING EDWYNE RECEAVED LETTERS
OF EXHORTATION FROM POPE HONORI-
US WHO SENT THERWITH A PALLE TO
BISHOP PAULINE. The .17. Chapter.

The epistle
of Pope
Honorius to
Edwyn the
first christen
kinge of
Northum-
berland.

AT what time Honorius Boniface his successor was bi-
shop of Rome, and sate in the see Apostolike, when
he had understoode that the kinge of Northumberland and
all his subjectes in that countrie were converted to the faithe
and confession of Christe by Paulinus preaching, he sent
the same bishop Pauline a palle, and letters to king Ed-
wyne exhorting him, and his subjectes with fatherly love
and charite, to persist, or rather go forward in this true
faithe which they had now received. The tenor of which
letters is suche. *To the most puissant prince and his most ver-
tuous sonne in our Lorde Jesus Christe Edwyne king of the Eng-
lish men, bishop Honorius servant to them that serve God sendeth
greeting.* So is your Christian love, and integrite, fyred with
the flame of faith to the worshipping of your creator and
maker, that it shineth far and wyde, and being declared
through all the worlde bringeth furth fruyt of your doinge.
And truly so doe ye know your selfe best to be a king, when
that after ye are taught by the right and true preching, ye
beleave in almightie God your king and creator. Worship-
ping him, adoring him, and rendring up to him the syn-

cere devotion of your hart, as far forth as mans weaknes, and poore abilitie can attaine unto. For what other thinge I praye you, are we able to offer unto our God, then that persisting in good workes and confessing him to be the author of mankind we worship him, and spedely render our vowes, and prayers unto him? Therfore we exhorte you our most derely beloved sonne in our Saviour Christe Jesu, as it is mete for a loving father to doe, that ye endeavour al maner of wayes ye can, with earnest will, and daily prayer, to hold and kepe this, that the mercy of God hath wrought in you, calling you, and all yours unto his grace. And so shall he which hath vouchesafed to bring you in this present world from all errour to the knowlege of his holy name, prepare for you in the worlde to come a mansion place in heaven. Be ye therfore often occupied in the reading of S. Gregories workes. Who was a man certes of blessed memorie, our good predecessour, & your true preacher and Apostle. Have before your eyes continually the greate zeale of his doctrine, & good affection which he gladly practised for your soules health and salvation. That by this meanes his vertuouse prayer may both encrease your kingdom, and also prosper your people. And that in the end he may represent you all, as clene soules, and without fault, before the throne of almighty God. Now as concerning these thinges, which your grace desyred to be ordeined and appointed by us for your priestes we have without all delay provided the same, and truly the rather for your syncere and unfayned faithessake. Which hath ben at divers times, and by divers relations, as also now by the bearers of these

The
second
Booke
The .17.
Chapter

Constitutions from Rome touching the clergy.

The History of the Church of England our presentes, commendably declared unto us. We have therefore with the rest of our rules and orders sent here ii. palles for the ii. metropolitans of your countre, that is, for bishop Honorius, and bishop Pauline. Willing and commaunding, that when one of them is called out of this mortall lyfe to the mercie of God, then shall his make & felowe which is yet a lyve subrogate by this our authorite an other bishop metropolitane in his place which is deceased, which thinge we doe graunte unto them, as well for your good affection to us, & love to the truthe, as also for the distance of places, and of so greate provinces and cuntries, as lye betwene Rome and Britannie. And last to thintent, that we might in all pointes shewe your highnes, howe our consent, and agrement is ever more redie at hand, to your devoute zele, and earnest desyre of Gods glorie. Who keape your grace alwaies in perfecte healthe, and prosperite.

HOW BISHOP HONORIUS WHO SUCCEEDED JUSTUS IN THE BYSHOPRIKE OF CAUNTERBURY, RECEIVED FROM POPE HONORIUS A PALLE, AND LETTERS.
The 18. Chapter.

NOW about this tyme died Archebishop Justus, the x. daie of November. And Honorius was chosen in his place. Who comming to Archebishop Pauline to be appointed thereto, met him at Lincolne. And there was consecrated, and instituted byshop of Caunterbury. And is nowe numbred fifthe after S. Austin. To whome also Pope Honorius sent a palle with letters, in the which he com-

maunded the verie selfe same thinge, that he wrote before in his epistle to king Edwine. Which is, that whensoever the bishop of Caunterbury, or the bishoppe of Yorke were departed this life, then the other which remained a live, and is yet prelate of the same degree should have powre, and authoritie, to ordaine an other priest in the Archebishops rome, which is now deceased. That it mought not to be nedefull alwaies to travaile, and toyle by sea and by land as farre as to Rome, for the institution, and appointing of an Archebishop. The copie of the Popes letters I thinke not muche amis to be here inserted in our historie.

To Honorius our derely beloved brother, Honorius sendeth greating : Among manie other prerogatives, & gracious giftes which our mercifull Redemer vowchesafeth to geave his poore servauntes, this doth he also bountifully graunte us of his mere liberalite, and goodnes, that by brotherly comforte and frendfull letters, as it were by an inward looking on our hartes, or an outward beholding of our mutuall visage, and countenaunces, we represent, and shew in our selves a certaine love, accord, & unite. For which gratiouse benefit we render thanks uncessantly unto his high majeste. And besech him in most suppliaunte wise, to strengthen and confirme you with his mightye powre continually, that ye may earnestly laboure alwaies in preaching his holie gospell, and profit therein : that ye may folowe the rule, and steppes of your heade & master, blessed S. Gregory : that Christe maye send by you greater encrease unto his church: And last that the soules alredy wonne, and converted by you and your predecessours (which hath proceded of the

The
second
Booke
The .18.
Chapter

The epistle
of Pope
Honorius to
Honorius
the Archebis-
shop of
Caunterbury.

The History of the Church of England

Matth. 11.

Matth. 23.

first planting of blessed S. Gregory) maye in more ample wise encrease in faith, and prosper in good workes, in the feare of God, and perfecte charite. And so I trust the promises of our Lord shall hereafter take place in you, and this his blessed voice call you to eternall blisse and joyefulnes: *Come unto me, all ye that laboure, and travayle, and I will refreshe you.* And againe: *O my good, and faithfull servant, because thou hast ben faithfull over a litle, I will appointe the overseer to a greate dele, come in, unto the joyes of thy Lord and master.* And thus much, derely beloved in the waie of exhortation, we have premised, of the abundance of our charite, & love towards you. Now as concerning the privileges of your churches, we have not differed to graunte you such thinges, as we have thought metest for you. Therfore to answer your requestes herein, looke what authorite, we in the stede, and place of S. Peter heade of the Apostles, have graunted you, by our expresse commaundement in letters directed to our dere sonne Edwine your kinge we will ye keape, and observe the same. Which is: that when one of yowe is departed this mortall life, the other which is lefte a lyve shall assigne an other bishop in the departed Archebisshops rome and dignite. And for the better doinge, and ordering herof, we have sent unto eche of you a palle, that by the authorite of this our commaundement, your orderly and due institution may be acceptable in the sight of Almighty God. Wherin to condescend, and graunte this muche unto you, we were moved by the longe journey, and tediousse travailing by see, & lande from Britannie to Rome, that no hinderance may happen hereafter to your church,

by any pretended occasion any manner of waye. But rather
 that you maye farder set forthe the faithe and devotion of
 the people committed to your charge. Almighty God keape
 you in good health most derely beloved brother. Geaven
 the xi. of June in the 24. yeare of the raygne of our most
 gratiouse, and soveraine Lorde Heraclius Emperour. Also
 the thirde yeare, of the most happiest Cesar Heraclius the
 sonne. The 7. Indiction : the yere of our Lorde. 633.

The
 second
 Booke
 The .19.
 Chapter

HOWE FIRST THIS POPE HONORIUS. AND
 AFTER HIM THE ELECTED BISHOP JOHN
 SENT LETTERS TO THE SCOTTES FOR THE
 KEAPING OF ESTER. AND AGAINST PELAGIUS
 HERESIE. The .19. Chap.

THIS Pope Honorius sent letters also unto the Scottes,
 (whome he understoode to erre in the observation of
 the holy time of Easter, as I have befor specified,) diligently
 exhorting them, that they would not esteeme or think their
 owne small number wiser, then the churches of Christe,
 either auncient, either newly converted which have ben
 heretofore, or benow at this present daye any where through
 out all the whole worlde, in celebrating any other Easter,
 then after the common accompte of Ester, and according
 to the uniforme decrees of all bishops in the wordle. Whiche
 have uppon that matter sate in Synodes, and concluded a
 certain order in generall councells. To whome also for the
 amending of the same errour, Jhon Severinus successour,
 who next succeded Honorius, when he was yet but elected,
 and nominated Bishop of Rome directed letters of greate

The History of the Church of England

The copie of a letter from the clergy of Rome to the clergy of Scotland.

Primicerius.

authorite and full of good lerning : plainly proving in them, that the Ester Sondaye must be compted, and observed, from the .15. moone, unto the .21. as it was proved, and allowed by the Nicene Councell the first. Moreover he warned them in the same epistle, to avoyde, & escheue, Pelagius heresie, whiche he understode, dyd begin to ryse, & springe againe amongst them. The beginninge of which epistle was thus : To our derest beloved, and the moste vertuouse prelates, Thomian, Columban, Chroman, Diman, and Bathan Byshops : Chroman, Herman, Lawstran, Stellan, and Segian Priestes : to Saran, and all other doctours, or Abbotes of Scotland : Hilarie, Archeprieste, and keaper of the vacant sea Apostolique, Jhon deacon, and in the name of God elected, and chosen Byshop of the same holie see : and Jhon, the chiefe Secretarie, and keaper of that sea Apostolike, and Jhon also servant of God, and Counsellor of that same see &c. Your letters whiche ye sent to holie Pope Severine, a man worthie of happie, & long memorie, have had as yet no answer made to them, for the matters, whiche ye required, bycause the Popes holynes departed this lyfe before your letters, were browght hither. Whiche we have nowe openyd in this vacancie of the holie see, lest the ignorance of so greate a question mowght have lasted longe, and ben undiscussyd emongest yowe. In which letters we have read, and perceaved that certain of your province labowring against the ryght faythe, doe goe abowte to renewe an old heresie, refusing very ignorantly our Ester, in which Christe was offred our true pascall Lambe to God his father, and entending to celebrate the same with

he Jewes in the .iij. moone. &c. By this beginning of their epistle it appeareth plainly that at that time this heresie was but a lytle before rysen in Scotlande: And also, that not all the countrie but certaine of them onely were infected therewith. Now when these before mentioned prelates of Rome had shewed the customable observation of Ester: thus in the same epistle they wrote of the pelagian heretikes, which were in Scotland. We understand also by your letters, that the poison of Pelagius heresie beginneth nowe to springe againe emongest yow: which we moste earnestly exhorte, and counsell yowe, utterly to forsake, and provide that the poysoned infection of so dedly an heresie sinke no farder into your myndes, but labour as ye may utterly to forgett it. For ye ought to remembre, howe this execrable heresie hath longe sithens ben condemned. And hath ben abolished, and put owte of remembrance not only, these .ii. hundred yeares, but is also yet at this present, daylie condemned of us, with continuall curses, and all they excommunicated which folowe the same. We therfore exhorte, and request yowe, that ye suffer not their asshes to be stirred, and blown up emongest yowe, whose strength and weapons be burnt and consumed. For what Christen harte is there, whiche detesteth not to death, and abhorreth their prowde intent and wicked wordes, which dare affirme, that a man maye lyve, and be withowt synne, even of his owne voluntarie will, and not throwghe the grace of God? And then to consider againe the trueth hereof, it is blasphemie, and extreme foolishnes to saye: that a man is withowt synne. For he can not possibly be so. Neither ever any was,

The
second
Booke
The. iij.
Chapter

Against the
pelagian
heresie.

The His- but only the mediator of God, and man Christe Jesus our
 tory of the Lorde, who was a verie and true man conceyved and borne
 Church of withowt synne. For as for other men, they are all borne in
 England oryginall sinne. And doe beare the wytnes, and token of
 Adams first prevarication, and breaking of Godes com-
Psal. 50. maundement, yea, althowghe they lyved without actuall
 synne accordinge to the Prophete, saying: *Behold I was
 conceived in iniquite, and my mother hath brought me forth in
 sinne. &c.*

HOW AFTER KINGE EDUYNES DEATHE.
 BISHOP PAWLYNE RETURNED TO KENT,
 AND THERE TOKE THE BYSSHOPRIKE OF
 ROTCHESTER. The 20. Chapter.

An. 633. **W**HEN king Edwyne had moste triumphantly rayg-
 ned over the English and Britons bothe, the space
 of xvii. yeares, (in some of whiche, as abowt the number of
 .6. yeares, he had himselfe ben subjecte to Christe, and ever
 looked for his raygne, and kingdome) Cardwell king of the
 Britons made a rebellion against him, having ayde and
 succor therunto, of Penda a stowght man, and of the kinges
 bloud of Marshland. Over which nation afterward he had
 by dyvers chaunces, and fortune, rule and governance, for
 the space of xxii. yeares. Nowe when they hadde thus joyn-
 ed battaile, and entred fight with kinge Edwine in a great,
 large and plaine field, called thereof Hethfilde, they slewe
 him there at the last, the .4. daye of October, in the yeare
 of our Lorde .633. and of kinge Edwynes age the .47. yeare:
 whose whole hoste was other presently murdered there, or

shamefully put to flight. In the which warres one of kinge Edwines sonnes, that lustie, and warlyke yonge prince Of-fryde, was kylled, before his father died. The other sonne Edfryde of very urgent necessite fled unto kinge Penda for succour. Of whome afterward against the promised faythe, and his solemne othe, he was most cruellye put to deathe in the raygne of kinge Oswald. At this tyme there was a verie greavouse persecution in the churche, and a fowle murder of the Northumberlandes, especially bicause that one of the Capitaines, whiche caused this persecution, and adversite, was a painim : the other though not a paynim, yet more feerce and barbarouse, then was any heathen, or paynim. For kinge Penda with all the nation of the Marsh-land men was wholly geaven to Idolatrie, and altogether heathen, and unchristened. But king Cardwell althowgh he had the name of a Christian and professed that lyfe, yet was he in mynde, and maners so rude, and owtrageouse, that he woulde not spare eyther womens weaknes, or childrens innocencie, but put all to deathe withe greavous, and bytter torments, according to his bestly cruelty and unmercifull tyrannie. Wasting a longe time, and raging over all the provinces, purposing moreover with himselfe to exterminate out of the borders of Britannie the whole nation of Englishmen, and to extinguish the verie name of them. Neither did he ought esteme or anie thing reverence, and honor the Christian religion which the English men had. So that unto this daye the Britons maner, and custome is, to set light by the faithe, and religion of English men. Neither will they in anie one pointe more communicate with them,

The
second
Booke
The.20.
Chapter

The His-
tory of the
Church of
England

then they wold with heathens, & painims. Kinge Edwynes head was brought unto Yorke. And afterward carryed into S. Peters church, (which church he himselfe had begon to buylde, but his successour king Oswald finished hit, as we have before declared.) And there layed in S. Gregories chappell. By whose disciples, & of whose preachers he had in his lyfe time received, and lerned the word of true lyfe. Thus was the state of Northumberlande much troubled with this greate slaughter, and cruell persecution. Seing therfore there was none other remedie, nor anie saftie could be founde, but only by flight, bishop Pauline accompanying the good Quene Edelburge, with whome not longe before he came into that cuntrie, tooke shipp, and returned againe to kent. And was there verie honorably received of *Honorius* the Archebishop, and of kinge *Edulbald*. His guide, and governor in jorning unto kent was *Bassus* one of the strongest of kinge Edwynes chiefe garde. This bishop brought away with him from the cuntries of Northumberlande Eanfride king Edwynes daughter, and Wulfrea his sonne. Iffy also Offrides sonne, and nephue to king Edwyne. Which ii. yonge princely children this tender mother for feare of kinge Edbald, and Oswald sent into Fraunce, to be brought up in king Dagoberts courte. Wher they both died in their infancie. And were buried in the high church with such honour, as is mete for kinges sones, and innocent babes of Jesus Christe. He brought moreover away with him much pretious plate of king Edwynes: amongst which was a greate golden crosse and a golden chalice consecrated for the ministerie of the aultar, which are both reserved, and to be seen at this day in the

Crosse and
challice of
golde.

Cathedral church of Caunterbury. Now was the see of Rotchester vacant at this time. For Romanus bishop therof, sent from the Archebishop Justus legat to Pope Honorius, was drowned in the tempest, going to Italie. Then bishop Pauline at the offer of bishop Honorius, and at king Edubaldes request toke that charge on him, and kept Rotchester dioces, untill, at his full and ripe age, he quietly departed this transitorie lyfe, and was received into the blesse of heaven, with the godly fruite, and reward of his labours, and travailes, that he suffred here on earthe for Christe his truthe, and Gospell. Who at his decease left in his church of Rotchester his palle, which he had received from the Pope of Rome. And in his Archebishoprike of Yorke he left James his deacon a good and godly man. Who living long after in that church by preching and baptising toke manie prayes out of the divels teathe, & wonne manie soules unto Christe. Of whose name the village hath a name at this daye, in which he for the most part abode, & dwelled nere unto Cataracte. Who bycause he was conninge in songe, and musycke, and also in the office and service of the quyre, when that contrie was more quiet, and the companie of faithfull began a litle and litle to encrease againe, set up a schole emongest them, and professed to be a master of church musyke, and singinge, according to the fashion, and maner of the Romans, and the Diocesans of Canterbury. Which thinge when he had so don a longe time, with greate profyt, at the lenght (that I may use the worde of scripture) being a man well strooken in age, full of yeaeres, and having seen manie good dayes, he walked the wayes whiche his fathers went.

The
second
Booke
The .20.
Chapter

Church
musicke first
practised in
the North.

THE THIRD

BOOKE OF THE HISTORIE OF THE CHURCHE OF ENGLANDE

HOW THE FIRST SUCCESSOURS OF KINGE
EDWIN DID BOTH FORSAKE THE FAITH
OF THEIR NACION AND ALSO LOST
THEIR KINGDOME. MOREOVER HOW THE
MOST CHRISTEN KINGE OSWALD RE-
STORED BOTHE.

The .i. Chapter.

KYnge Edwin beinge in battaile, the sonne of Elfrike
his uncle by his fathers syde, called Osrich, who after
that he had hearde Paulin preache, receaved the faith, suc-
ceded him in the governance of the Deirans : of the whiche
province he had the petigree of his parentage, and the firste
beginninge of his kingdome. But the realme of the Berni-
cians (for the nation of Northumberland had been devided
of olde time into these two countries) was ruled by Edel-
frides sonne, named Eanfride, who had of that province the
beginning of his kinred and kingdome. For during all the
time of Edwines raigne the sonnes of kinge Edelfride, who
(as we saied before) raigned before Edwin, were banished
with a greate numbere of noble young gentill men, and so
lived amonge the Scottes, or Redshankes : where they wer
instructed accordinge to the Scottes doctrine, and had re-
ceived the grace of baptisme. These younge princes after
the death of their ennemie kinge Edwin retourninge in to

their countrie, Osrich the eldest of them toke the kingdome of the Deirans, and Eanfride the seconde sonne the kingdome of the Bernicians : but alas as bothe had now received the yles of an earthly kingdome, so likewise bothe in geving and abandoning them selves to the divell, loste the divine mysteries of the heavenly kingdome, wherein they were instructed, and yelded them selves againe to be defiled with the former olde filth of Idolatrie. This apostasie remained not longe unpunished. For Kadwallader the king of Britons with wicked force, but with worthy vengeance slew them both the next sommer ensuing, sodeinly issuing out with all his host. At what time he murdereth first Osrich unprepared and his whole armie pending them selves miserably with in the suburbes of their owne citie. Then afterward when by the space of a whole yere having possessed the provinces of the people of Northumberland, not as a king that were a conquerour, but as an outrageous cruell tyranne destroying them, & with tragicall slaughter renting them in pieces : he put Eanfride also to death coming unto him very unadvisedly with twelve chosen souldiers minding to intreate uppon peace. That same yere continueth untill this daye unhappy and hatefull to all good men, as well for the Apostasie of the English kinges forsaking the religion of Christe, as also for the king of Britanes furiouse tyrannie. Wherefor the historiographers and writers of that time have thought it best, that the memorie of those Apostate kinges being utterly forgotten, the selfe same yere should be assigned to the raigne of the king that folowed next, which was Oswald a man dearly beloved of God.

The
third
Booke
The .i.
Chapter

Apostasie
from the
faith punish-
ed.

The His- Who after that his brother Eanfride was slaine, coming un-
tory of the looked for with a small armie, but fenced with the faith of
Church of Christe, the Britons cursed capitaine and that victorius
England hoste, whereof he made his avant that nothing coulde be
able to withstand it, was vanquished and slaine in a cer-
tain place which in the English tonge is called *Denises*
Burna, that is to say, the river of Denise.

HOW BY THE SIGNE OF THE CROSSE,
WHICH THE SAME KINGE SET UP WHEN
HE FOUGHT AGAINST THE BARBAROUS
BRITONS, HE CONQUERED THEM: AND
AMONG DIVERS OTHER MIRACULOUS
CURES A CERTAINE YOWNGE MAN WAS
HEALED OF A DESEASE IN HIS ARME.
The .2. Chap.

A crosse
erected by
king Oswald.

THE place is shewed untill this daye, and is had in
greate reverence, where Oswald when he should come
to this battayle did set up a signe of the holy crosse, and
beseeched God humbly uppon his knees that with his
heavenly helpe he would succour his servauntes being in
so great a distresse. The report also is, that (the crosse be-
ing made with quicke spede, and the hole prepared where-
in it should be sette) the kinge being fervent in faithe did
take it in hast, and did put it in the hole, and held it with
both his handes, when it was sett up, untill it was fasten-
ed to the earth with duste which the souldiars heaped about



it. Nowe when this was done he cried out a loude to his
whole armie: Let us all kneele apon our knees, and let us
all together pray earnestly the almighty, living, and true

The His- God, mercifully to defend us from the proude and cruell
tory of the ennemy: for he knoweth, that we enterprise warres in a
Church of ryghtfull quarell for the saulfe-gard of our subiectes. All
England did as he commaunded them. And thus in the dawning of
the day they marched forth, encountred with their enemye,
and (according to the merite of the faith) atchieved and
wonne the victorie. In the place of which prayer manifold
miraculous cures are knowne to be done, questionlesse in
token and remembraunce of the kinges faith. For even un-
till this present day many men do customablye cut chyppes
out of the veraye tree of that holy crosse which casting in-
to waters and geving thereof to sick men and beastes to
drinke, or sprinckling them therewith, many forthwith are
restored to their helth. That place is in the Englishe tongue
named heaven feld and was so called long before, not with-
out a sure and a certaine fore sight of thinges to come, as
signifieng undoubtedly, that in the same place a heavenly
memoriall was to be set up, a heavenly victorie should be
gotte, heavenly miracles should be wrought & remembred
even unto our dayes.

This place is nere to that wal which standeth toward the
northeast, wherwith the Romaines did ones in time past
compasse all whole Britaine from sea unto sea to kepe of
the invasions of forenners as we have declared before. In
the self same place the religious men of *Hagstalden* church
(which is not far from thence) have now of long time been
accustomed to come every yere. the eve and the day that
the same king Oswald was afterward slaine to kepe *Diriges*
there for his soule, and in the morning after psalmes being

saied solemnly to offer for him the sacrifice of holy oblation. This good custome longe continuing the place was made more holy, and is now much honoured of al men by the reason of the church that was lately builded and dedicated in the same place. And not without a cause, considering that no signe of the Christen faith, no church, no aultar was sett upp in all the whole countrey of the Bernicians, before that this vertuous warrier, moved wyth harty devotion of unfained fayth dyd sett upp this baner of the holy Crosse, when he should fight agaynst his cruell ennemie. It shall not be beside owr purpose to recounte of many which were done, yet one miracle more mightely wrought at this holy Crosse. One of the religiose men of the foresaide church of *Hagstalden*, called *Bothelme*, who lyveth yet at this daye, a few yeres past, when by chaunce in the night he went unwares on the yse sodaynely falling downe brake his arme, and began to be so vexed with greavous anguishes thereof, that for vehemency of payne he was not able to bryng his arme to his mouth. This man hearing that one of the brethren had appointed to go up to the place of the same holy crosse, prayed him that at his returne he would bring him a piece of that blessed wood, saying that he beleevd that by Gods grace he might have his helth thereby. He dyd so as he was desired: and when he was come home agayne about evening, the brethren being sett at the table to eate, he gave the deseased party some of the old mosse wherewith the overmoste part of the wodde was covered. Who sitting also then at table, and having at hand no better place to laie up the gift wherewith he was presented,

Diriges over
night and
Masse in the
morning for
the dead.

The His-
tory of the
Church of
England put it in to his bosome. After going to bed, and forgetting to laye it a side he lett it lye all night in his bosome. At mid-
night he waked and feling a colde thing lying nere to his side, sturring him selfe to finde what that should be, sodenly he findeth his arme and hand hole and sounde, as if he had never had the desease.

HOWE THE SAME KINGE AT HIS
OWNE REQUEST RECEIVED AIDAN OF
THE SCOTTISHE NACION, AND GAVE
HIM A BYSHOPS SEE IN THE YLE OF
LINDISFARNE NOW CALLED HOLY ILOND.

The .3. Chap.

SHORTLY after that the same Oswald was come to the Crowne he being desirous, that all the people, which he began to rule, should be instructed in the grace of Christen faith, wherof now he had very great proufes in vanquishing his forein ennemies, he sente to the Peeres of Scotland, among whome he lyving in banishment, and the souldiours whiche wer with him wer Christened, making a request unto them that thei wold send him a prelate, by whose doctrine & ministerie the realme of England which he ruled might both learne the giftes, and also receive the sacraments of our Lordes faith. Neither was this godly request denied him. For bishop Aidan was directed straight unto him, a man of marvailous mekenesse, godlinesse, and modestie : & one that had a zeale in Gods quarrell, although not in every point according to knouledg. For he was wont

to kepe Easter sunday from the fourteenth day after the chaunge of the mone, until the twentieth: according to the custome of his country, wherof we have divers times made mencion. For the north part of Scotland, and al the Red-shanks did in that maner even at the same time solemnise Easter sunday, thinking that in this keeping of Easter they folowed the advertisement written by the holy praise worthy father *Anatholius* which, how well it was done of them, the skilfull in Christen religion are not ignorant. Truly the Scottes, which dwelt in the southe coastes of the yle of Ireland, had long agoe learned to keepe the fest of Easter by the Canonically approved custome, being advised thereto by the Pope sitting in the see Apostolike. To this bishop Aidan king Oswald appointed holye Iland for his see and bishoprick, according as he had him selfe desired. This place with flowing and ebbing is twyse every daye like an yle envyroned with the surges of the sea, twyse made to stand as maine lande, the bankes being voided againe of the sea waves. By the vertuous advise of this good bishop, the kinge glad and ready to follow the same, muche enlarged the Church of Christe throughe his dominions. And in this most godly endeavour bothe of the Prince and of the bishop this was a gracious and pleasaunt sight, that whereas the bishop was unskillfull of the English tonge, and the kinge by reason of his longe banishment in Scotland, understode and spake the scottish very well, when the bisshop preached the faith of Christ, the king was interpreter of the heavenly worde to his dukes and subjectes. Hereupon for the space of a longe time people flocked out of Scotland

The
third
Booke
The .3.
Chapter

Holy Iland.

A rare zeale
to the
preaching of
Gods word
in a wordly
prince.

The History of the Church of England into Britaine, and suche as were called to the high degree of priesthod, began with great and fervent devotion to preache the worde of faith to those provinces of England, which king Oswalde governed, baptising all such as beleved. Therefore churches wer builded in places convenient: the people rejoycing assembled together to heare the woord of God, possessions and territories wer geven by the kinges bountifulnesse for the foundation of religiouse houses: the litle children of England and elder folkes wer by the Scottes their instructours trained and traded up in observation of regular discipline. For they wer for the most parte monkes all such as came to preache. Aidan the bishop him selfe was a monke, of the yle which is called Hydestinate. The house of his religion was no small time the head house of all the monasteries almost of the northren Scottes and of abbyes of all the Redshankes and had the soveraintie in ruling of their peoyle. Which yle in very deede belongeth to the right of Britaine, being severed from it with a narow sea: but by the free gifte of the Redshankes who inhabited those partes of Britanie, it was now lately bestowed upon the Scottishe monkes in consideration of their vertuous sermons and painefull preaching, whereby they received the faith of Christ.

WHEN THE NACION OF THE PICTES
(OTHERWISE REDSHANKES) RECEAVED
THE CHRISTEN FAITH. The .4. Chapter.

FOR in the five hundreth three score and fifte yere of *An. 565.*
our Lordes incarnation (at which time Justine the younger succeding Justinian had received the governaunce of the Romaine empire, a priest and abbot notable by his habit and religious life called *Columban* cam from Ireland into Britany to preache the woord of God to the Redshankes that dwelt in the North, that is to say to those that by high and hideous ridges of hylles wer dissevered from such Redshankes as dwelt in the south quarters. For the southerne Redshankes, who had there dwelling places in the same mountaines, did long before (as they say) receive the true faith and abandonned idolatry, at what time the woord was preached unto them by the right reverend bishop and blessed man, *Ninia* a Briton borne. Who was at Rome perfittly taught the faith, and misteries of the truthe. Whose see the English nacion hath even now notable for the name and church of Saint Martin the bishop, where he also doth rest together with many holy men. Which place appertaining to the Bernicians province is commonly called *Ad candidam casam*, at the white cottage, for somuch as ther he made a church of stone after an other facion, then the Britons wer wont to builde. *Columban* came to Britanie when the most puissaunt king *Bride Meilocheus* sonne raigned over the Redshanks, in the ninth yere of his raigne, and did by his learning and example of life convert that nacion to the faith of Christ. In consideration whereof

The History of the Church of England the aforesayde yle was geuen him in possession, to make a monasterie. For the yle is not greate, but as though it wer of five families by estimation. His successours kept it until this day, wher also he lieth buried dying at the age of lxxvii. yeres, about xxxii. yeres after that he cam into Britain to preach. But befor that he travailed to Britaine, he made a famous monasterie in Ireland whiche for the great store of okes is in the Scottish tong called *Dearmach*, that is to say, a fild of okes: of both the which monasteries very many mo religious houses were afterward erected by his scholars both in Britaine, and also in Ireland. Of all the which the same abbey that is in the yle where in his bodye lieth buried, is the head house. This yle is alwayes wont to have an Abbat that is a priest, to be the ruler: to whom both the wholle countrey and also the bishops them selves ought after a straunge and uncustomed order to be subject, according to the example of the first teacher, who was no bishop, but a priest and a monke. The report is, that some things ar written by his scholars concerning his lyfe and sayings: but yet what maner of man so ever he was, we know this of him for a surety, that he left successours, men that excelled in great continence, in passing charite, and vertuous trade of religious lyfe. In observing the high feast of Easter they trusted to uncertaine compasses, and no marvaile considering that no man sent unto them, the decrees made in generall counsayles for the keeping thereof. Yet they diligently observed all such workes of devotion and chast conversation as they could learne in the prophets, in the gospels, and the Apostles writings. This keeping of Easter

continued no small time with them, that is to witt, untill the seven hundreth and sixteneth yere of our Lordes incarnation, by the space of an hundreth and fiftie yeres after, they received the faith. But when the right reverend and holy father and priest Egbert came to them from England, living in Christes quarell in exile in Ireland, being a man very well learned in the holy scripture and singular for the perfett lyfe, which he had lead many yeres together, they were reformed by him, and brought to kepe Easter on the true right and lafull day. Neverthelesse they did not alway before that time solemnise & keepe the feast of Easter uppon the fourteenth daye after the chaunge of the moone according to the Jewes custome (as some men supposed) but on the soun day, though in an other weke then it was convenient. For they knewe (as Christen men do) that the resurrection of our Lorde, whiche was on the firste daye of the weke ought allwayes to be celebrated on the first daye of the weke also: but as ignoraunt and high-uplandysh men they had not learned when the same first daye of the weke whiche now is named Sounday shoulde come. Yet for as muche as they continued in perfecte charitee, they deserved to attaine the perfitte knowledg of this thing, according as the Apostle promiseth saying: *And yff ye be off* Philip. 3.
an other mynde, God will reveile that also unto yowe.

But hereof we shall treate more at
 large hereafter in a place
 convenient.

The
 third
 Booke
 The .4.
 Chapter

OF THE LYFE OF AIDAN THE BISHOP.

The .5. Chap.

The example
of a true
preacher,
and avertu-
ous Bishop.

FROM this yle therefore and from this covent of monkes founded by holy Columban, Aidan was sent and consecrated bishop to instructe Englande in the fayth of CHRISTE, at what tyme Segenius abbot & priest was head of the same monasterie. Wherein among other lessons of living he left the Clerkes a most holsome example of abstinence, and continence. This thing did chiefel commend his doctrine to all men, that the learning whiche he taught was correspondent to the life that he lead. And why? He was not desyrus after worldly goods, he was not enamoured with present Vanitees. His joye and comforte was forthwyth to distribute to the poore that mette him all that was geven him of kinges or other wealthy men of the worlde. He used to travayle continually bothe in the citey and in the countrey, never on horse backe, but allwayes on foote, except peradventure greate neede had forced him to ryde. And in his travaile what dyd he? Forsoothe whome so ever he mette, riche or poore, incontinent abyding for a time with them, either he allured them to receive the faythe if they were out of the faythe, or strengthened them in the faythe, if they were in it, exhorting them eftsoones no lesse in workes then wordes to almesse geving and other good deedes. And his religious lyfe so farre passed the slackenes and key colde devotion of oure time, that all they whiche went with him, were they professed into religion, or were they laye brethern, gave them selves continually to contemplation, that is to saye, bestowed all their time either in read-

*Sive ad tonsi
sive Laici.*

ing scripture, or in learning the psalter. This was the dayly exercise of him and his brethren to what place so ever they came. And if by chaunce it had happenned (whiche yet happened seldome) that he were bidden to the kinges banket, he went in accompaigned with one or two clerkes, and taking a shorte repast, he made spedely hast to read with his brethren, or els went other where forth to pray. Every devout man and woman being at that time taught by his ensamples tooke up a custome al the whole yere through, saving betwene Easter and whitsontyde upon wensday and friday to continew in fasting untill three of the clocke in the after none. If rych men had done any thing amysse, he never for hope of honour, or feare of displeasure spared to tel them of it, but with sharpe rebuking amended them. If any gesse or straunger had come unto him, were he never so worshipful, he never gave mony but only made them good chere. As for suche gyftes as in monye were liberally geven him by ryche men, he dyd eyther (as we have sayed) geve them in a dole for the reliefe of the poore, or els he layed it out for the raunsomyng of those that had been wrongfully solde: finally many of such, as by mony he had redemed, he made after his scholers, bringing them upp in learning and vertue and exalting them to the highe dignite of priesthod. The report is that (when kynge Oswald desired first to have a Prelate out of Scotland, who might preach the fayth to him and his people) an other man of a more austere stomacke was first sent: Who when after a lyttell while preaching to the Englishe nacion, he did nothing prevaile ne yet was wyllingly heard

The
third
Booke
The .5.
Chapter

Wensday
and fridays
fast.

The History of the Church of England of the people, he returned into his country, and in the assemble of the elders, he made relation, how that in teaching he could do the people no good to the which he was sent, for as much as they were folkes that might not be re-claymed, of a hard capacite, and fierce nature. Then the elders (as they say) began in counsaile to treat at longe what were best to be done, being no lesse desyrours that the people should attayne the salvation whiche they sought for, then sory, that the preacher whom they sent, was not received. When Aidan (for he also was present at the counsaile) replied against the priest of whom I spake, saying. Me thinketh brother, that you have ben more rigorous, then reason would with that unlearned audience, and that you have not according to the Apostles instruction, first geuen them milke of milde doctrine, untell being by litle and litle nourished and weaned with the worde of God, they were able to understand the more perfect misteries, and fulfill the greater commaundementes of God. This being saied, al that were at the assemble, looking upon Aidan debated diligently his saying, and concluded that he above the rest was worthy of that charge and bishopricke, and that he shoulde be sent to instruct those unlearned paynims. For he was tried to be chiefly garnished with the grace of discretion, the mother of all vertues. Thus making him bishop they sent him forth to preache. Who when he had taken his time, even as before he was known to be
endued with discretion, so did he afterward
shewe him selfe to be beautified
with all other vertues.

OF KINGE OSWALDES WONDERFULL
RELIGION AND PASSING PIETE. The

.6. Chap.

KInge Oswald and that parte of the Englishe nation of whome he was the Soveraine gouvernour, beinge from thence forthe instructed by this right Reverend pre-lats doctrine, did not only learne to hope for the heavenly kingdome unknownen to his graundfathers, but also conquered (more then any of his auncestours did) earthly kingdomes by the power of the same one almighty God, who made heaven and earth. Brefely all the nations and provinces of Britanny, which spake foure divers languages, that is to saie, the Britons, the Redshankes, the Scottes, the English, became subject unto him. And yet being advanced to so royall majesty, he was ever notwithstanding (which is marvailous to be reported) lowly to all, gracious to the poore, and bountifull to all pilgrimes and straungers. The report is that at a certain time, when on the holy day of Easter the kinge and the foresaied bishop were sitt downe to diner, and a silver dish replenished with princely deintees was sett on the table before them, being now ready to saie grace, sodenly entered in his servaunt, to whom was committed the charge to receive the needy, and tolde the king, that a very great numbere of poore people flockinge from all places did sitt in the Courte, looking for some almes from the kinge. Who by and by gave commaundement that the delicates whiche were sett before his owne person, should be bestowed on the poore, and the dishe of silver broken, and by peecemeale parted amonge them. At

The History of the Church of England

That Cite is now called Bambrough.

the sight whereof the bishop who sate by the kinge, being delited with such a worke of mercy, toke him by the right hand and said: I praie God this hande be never corrupted. Which thing came even so to passe, as in his blessing he desired. For where as after that he being slaine in battle, his handes with his arme were cut of from the residue of his body, so it is that his handes to this time continue uncorrupted, and are reserved in a silver shrine in S. Peter's church, wher with worthy honour, they are worshipped of all men in the kinges cyte, whiche hathe his name of *deacy* sometime Quene, called *Bebba*. By this kinges travail the provinces of the Deirans, and the Bernicians, which did so deadly hate one the other, were reconciled and joynd together, in one allegeaunce and amitie, like as they were one people. This kinge Oswald was kinge Edwines nephew by his sister Achas side. And it was mete, that so noble predecessor shuld have so worthy an heyre as wel of his region, as of his realme, and that of his owne kinred.

HOW THE CUNTRY OF WEST SAXONS RECEIVED THE WORDE OF GOD BY BERINUS PREACHING, AND AGILBERTUS AND ELEUTHERIUS HIS SUCCESSORS.
The .7. Chapter.

The west countre of England as the dioceses of Salisbury of Exceter, of Bathe and Welles, and of Hampshire.

THE west Saxons (who of old time were called *Gutes*) received the faith of Christ in the raig of *Cynric* Berinus the bishop preaching to them the worde which came into Britanie by Pope Honorius appointment promising in his presence that he wold sowe the seedes of the

holy faith in the hart of the uttermost coastes of England, whether no teacher had of anytime gone before him. In consideration wherof at the commaundement of the same Pope *Asterius* the bishop of Geane did consecrate him bishop. But at his arrivall into Britany, & first entering into *Geuisse*, finding that al the inhabitants there were very paynims, he thought it more expedient, to preach the word of God among them, rather then in travailing further to serche for such as he shuld preach unto. And thus at his preaching of the gospel in the forsaid province, when the king him selfe being newly taught the faith was Christened with his nation, it happened at that tyme, that Oswald the most holy & very victorious king of Northumberland was present. Who coming then to take his daughter to wife, toke him first out of the holy font for his godson, not without the mervailous and swete provision of almighty God. After this solemnitie both the kinges gave the same bishop the citie of *Dorcinca* for his bishoprike, where after that he had builded and dedicated churches, and by his paines brought much people to our Lord, he went to God, and was buried in the same citie. Many yeares after when *Hedde* was bishop he was translated from thens to the citee of *Uenta* and laid in the churche of the blessed Apostles S. Peter and Paule. After the death of this kinge his sonne *Senwalch* succeded him in his kingdome: who refused to receive the faith and sacramentes of the kingdome of heaven, and shortly after loste the greate rule of his worldly kingdome also. For taking an other wife, and casting of the sister of Penda kinge of the Marshes his true wedded wif, he was by Penda as-

The first
Christening
in the west
countre.

Dorchester
in Barke-
shere.

Winchester.

Apostasie
from the
faith punish-
ed.

The His-
tory of the
Church of
England

Winchester.

sauted with battaile, deposed from his kingdome, & con-
strained to flye to the king of the east English ma. who
was called *Anna*, with whom living in banishment by the
space of three yeres he learned the faith. For this age
with whome he lyved in banishment, was a vertuous man
and blessed of God with plentifull and holy issue as we
shall declare hereafter. But when Senwalch was resbroate
his kingdome, there came out of Irelande into his ppynt
a certaine prelate named *Agilbertus*, a frenche man borne,
yet having made long abode in Ireland because he rece
there the scriptures. This bishop of his owne accore came
to serve the prince and to preach him the word of life. Such
was his lerning and industry, that the king entreated him
to remaine with him, enduing him with a bishoprike in his
dominions which at the princes request he accepted. He
ruled the same people many yeres with priestly authority.
At the lenght the king, who could only speake the
tonge, being wery of that foren language that *Agilbertus*
used, did prively bring into the province an other
of his owne language, named *Wini*, the which so was
made bishop in fraunce. And dividing the provire into
two dioceses, gave him a bishops see in the cite of *Uintancester*.
Wherfor *Agilbertus* being highly displeased, because the king did this
without his counsayle, returned againe into fraunce, and after that
he was advanced to the bishoprike of the cite of *Paris*
there he died an old man, and very aged. But no man
yeres after his departure out of Britanny *Wini* ascended
by the same king deposed from his bishoprike, from the

he departed to the king of the Marshes called Uulfhere, and of him he bought with mony the see of the cite of London and continued there bishop to the end of his lif. Whereby the province of the west Saxons lacked no small time a bishop. At which time the forsaid king of the west Saxons being very often disquieted in his mind for the great losse and spoile which in his kingdome he sustained by his enemies, called at last to his minde how he had wickedly expelled him out of his realme, by whom he had received the faith of Christ, understanding withall that by want and lacke of a bisshop he wanted also the helpe and grace of almighty God. Therefore he sent embassadours into fraunce to *Agilbert* beseeching him that he wold returne & resume againe his bishoprike, offering with all to make satisfaction for that which was past. But *Agilbert* excusing him selfe, alleaged that he could in no wise repaire thither, because he was bound to abyde at his bishoprike, whiche he had in his owne countrey and diocesse: Neverthelesse to thend he mought somewhat helpe him who did most earnestly desyre him, he sent thither in his stede a certaine priest *Eleutherius* by name his own nephew, who should be made a bishop for him, if it were his plesure, affirming that he deemed him to be well worthy of his bishoprike. This *Eleutherius* was honourably received of the people and the kinge, who entreated also *Theodore* then Archebishop of Caunterbury that *Eleutherius* should be consecrated their bishop. In whiche function he lived & laboured many yeares, beinge the only bishoppe of that province, appointed so by a Synodall decree.

The
third
Booke
The .7.
Chapter

HOW EARCONBERT KING OF KENT GAVE
COMMAUNDEMENT TO DESTROYE
YDOLLS, AND OF HIS DAUGHTER EARTONGATH,
AND ALSO OF HIS KYTSE
WOMAN EDELBURG VIRGINS DEDICATED
TO GOD.

The .8. Chan.

An.640.

Idols first
throwen
downe in
England.

Virgins in
Monasteries.

IN the 640. yere of the incarnation of our Lord *Ead-
baldus* king of kent passing out of this life left the govern-
ance of the realme to his sonne Earconbert. *Earconbert* then
prosperously raigne xxiiii. yeres & certaine moneths. Thus
was the first king of England, who of his princely authoritie
commaunded that the idols, which were in all his whole
realme should be forsaken and destroyed: and moreover
that the fast of fourty days, should be kept. And that
his authoritie mought not lightly be contemned of any
man, he appointed mete and convenient punishments for
the transgressours thereof. *Eartongath* this princes daugh-
ter, as a worthy childe of such a father was a virgin of rare
vertu. She served god in a Monasterie all dayes of her life
that was builded in the countree of Fraunce by an honour-
able Abbesse, called *Fara* in a place named *Brige*. before
those dayes, when many monasteries were not yet builded
in England many were wont for the love of religious life
to go to the religious houses of Fraunce, sending also their
daughters to the same to be brought up, and married to
heavenly bridegrome: especially to the monasterie of *Bene-
dict* and in *Cale*, and also *Andilegum*. Among whom was *Seaf-
redo* daughter to the wife of *Anna* king of the east Egges
(of which king *Anna* we have made mention befor) and

Edelburg, the sayd kinges naturall daughter, who being straungers and alians, were yet both made abbesses of the same monasterie in *Brige* by reason of their worthy vertues. This kinges elder daughter *Sexburg* wife of *Earconbert* king of kent had a daughter named *Eartongath* and of her we will now treate. The inhabitants of that place are wont even at this day to tell of many vertuous dedes and miraculous signes, wrought by this holy virgin. We only will be contented to speke somewhat shortly of her departure out of this worlde, and passage to a better lyfe. The time and houre of her calling to God being at hand, she began to visit in the monasterie the celles of the sicke : especially of such her sisters, as either for age, or for vertuous conversation were most notable. Unto whose prayers lowly commending herselfe, signified unto them the houre of her death approaching, according as she had learned by revelation. The revelation (as she reported) was such. She said, she had seen a company of men apparelled in white enter into the same monasterie, of whom asking what they sought for, or what they would there, it was answered her that they were sent thither, to thend they might take with them that golden coyne, which came from kent to that place. And on the same night, in the last part thereof, that is to saye when the sonne began to rise, she passing over the darkenesse of this present world, went up to the light that is above. Many of the brethren of the same monasterie which were in other houses, reported that they heard even at the same moment, the melodie of angels singing together, and the noyse as though it were of a very greate multitude coming into the

The
third
Booke
The .8.
Chapter

The like is
writen of S.
Antony be-
holding in
company of
other the
soule of
Amos a re-
ligious ere-
mite caried
up in to
heaven the
Angels ac-
compayning
with melody.
*Hist. tri-
part. lib. 1.
cap. 11.*
S. Hierom
also writeth
the like of S.
Antony in
the life of
Paule the
Eremitte.

monastery: whereuppon they by and by going foorth to knowe what maner a thing it were, saw that there was an excedding greate light, sent downe from heaven which ledd and conducted that holy soule delivered out of the pryson of the flesh to the everlasting joyes of the heavenly coun-trye. Beside all this they reported of other miracles, which were shewed by the hand of god that very night in the selfe same monastery. But we passing to other miracles doe leve these to the religious persons of this monastery to report. The honorable body of Christes virgin and spouse, was buried in the church of S. Steven, that first blessed martyr. And it was thought good three dayes after the buriall, that the stone wherwith the grave was covered, should be layed asyde, and reered up higher in the same place. At the doing whereof so pleasaunt a smell, and so swete a savour came from the bottom of the earth, that to all the brethern and sisters that stode by, there semed as though there were storehouses, and cellars of balme naturall opened. Yea furthermore *Edelburg* aunte by the mothers side to this *Eartongath* (of whom we have treated) even she also in great chastitie of body preserved the glory that god loveth, which resteth in perpetuall virginie: and how vertuous a virgin she was, it was better knowne after her death. For when she was Abbesse, she began in her monastery to build a church in the honour of all the Apostles wherein she willed her body to be buried. But the worke being wel nere half done she died, and was buried in that very place of the church, (though yet not finished) where she desyred. After whose death the Brethren more intending upon other

things, the whole building of this church ceased for seven yeres space, which being expired, they determined utterly to leave of the buylding of it, for the excessive labour and charges therof, yet they appointed to translate into the church, (which was builded up and dedicated) the bones of the Abbesse that were taken owt of that place, for which purpose opening the grave they founde her body so uncorrupted as it was free from the corruption of carnall concupiscence: and so when they had wasshed it ons againe, and cladde it in other attire, they translated it into the church of S. Steven the martyr. The day of whose byrthe was there customably kept solemne in great glory the seventhe daye of July.

The
third
Booke
The 9.
Chapter

HOW THAT MANY MIRACLES IN DOING
OF CURES WERE WROUGHT IN THE
PLACE WHERE KING OSWALD WAS
SLAINE.

The .9. Chapter.

OSWALD the moste Christian kinge of Northumberlande reigned nine yeres, that yere also being reckened, whiche both by the deadly crueltee of the king of Britaine and also throughe the wicked Apostasy of the two kinges of Englande is to be accursed and not to be had in memory. For (as we have declared before) it was agreed upon by one accorde of all writers, that the name and memory of those that forsoke Christ his fayth, shuld be utterly rased owt of the rolle of Christian kinges, neither any yere of their raigne registred. At the full end of these nine yeres *Oswald* was slayne in the field in a cruell battaill by the same

The History of the Church of England

*Opera illorum
sequuntur illos.*
Their workes
do folow
them,
Apoca. 14.

Miracles at
the place
where kinge
Oswald was
slaine.

paynim people and paynim king of the Marshes, by whom also his predecessour Edwyne was killed, in a place whiche in the English tong is called *Maserfelth*, in the eight and thirtieth yere of his age, on the fift day of the moneth of August. How great the fayth of this king was in God, of how harty and fervent devotion, it well appeared after his death by sundry miracles, for to this daye cures of the de-seased both men & beastes are daily wrowght in that place, where he was slayne of the miscreantes and hethen, fighting for his countrey. Hereof many caried awaie the very dust, where his body fell downe on the earth, whiche casting into water, they cured therby many infirmities. This was of so many and so ofte practised, that by caryng the earth awaye, a hole was lefte so deepe, that a man mought stand upright in it. And no marvayle at all, that sicke persons are healed in the place, where he dyed, who allwaies, during his lyfe bestowed most of his time in almes geving, in comforting the needy and helping the poore. And verely many and sundry miracles are reported to be done by the dust of the place where he dyed. But we shall be contented to reherse only two which we have heard of our auncitours and elders. Not long after the death of this prince it fortun-ed a man on horsebacke to journey that waie, where the prince was slayne, whose horse even abowt that very place, began sodenly to become tyred, to stand styll, to hang downe his hed, to fome at the mouth, and at the length, after great and excessive payne to fal down right: the man lighted of, and laying some strawe under his horse, taryed by to see whether the horse would mend or els dye owtright.

The poore beast being of long tyme troubled withe greavous paine, tounbling and turning it selfe nowe on the one side, nowe on the other, walowed at the length to that same place, where this kinge of worthy memorie was slayne. Incontinent the paine ceasing, the horse leaft the inordinat motions of his body, turning it selfe as if it had ben wery on the other side, & foorth with as perfityly whole on bothe sides arose up and began to grase: at the sight wherof the owner of the horse, as a man of a quick witt, understoode that some straunge and singular holinesse, was in that place where his horse was upon the soden so healed. Putting therfore a marke in the place, he leapt on horseback, and rode to the ynne, whither he purposed to travaile. Here he found a damsell neece to the good man of the house of a long time deseased with a grevous palsey, whereof hearing his oste and the whole house holde much complayning, he began to tell them of the place where his horse was healed. What nede many wordes? They set her on a carte, and brought her to that place, laying her downe thereon. Wher having rested and slept for a small tyme, waking she found her selfe whole and perfectly cured of that palsey. She called for water, she washed her face, she dressed up her heare, she covered her head with a linnen clothe, and
with them, who brought her on
carte, she retourned
on foote.

The
third
Booke
The .9.
Chapter

HOW THE DUST OF THAT PLACE PRE-
VAILED AGAINST FYRE. The .10. Chap.

AT that time a certayne other traveller came out of Britaine, as the brute is making his journey ner to that same place, wherein the forsaid battaile was fought. Vewing the place he espied one plat more greene and pleasanter to the eye then was the residue of the field. Wherof he gessed the cause should be that in that place some one man holier then the rest of the armie had ben slayne. Therfore he toke awaie withe him some of the dust of that earth, knitting it up in a linnen cloth, and demyng with him selve, as in dede it came after to passe, that the same dust might be medicinable for sicke persons. This man ryding on his journey came that evening to a certaine village, where taking upp his inne, and finding the neighbours of the parish at feast with the oste, being required sate downe also with them at the banket hanging upon on of the postes of the wal, the linnen cloth with the dust, which he had brought. The feast and chere encreasing, cuppes walking apase, the gestes with mirth so far forgott them selves, that a great fier in the middes of the house being made, the sparkles flying up aloft, and every man intending to mirth, the rouse of the house being made but with slender twigges & thatched, was sodenly sett all on a light fyre. Wherat the gestes being disamaied ranne al out of dores, not able to save the poore house being now all on fyer and ready to consume. To come to the purpose, the whole house being consumed with this fyre, that post alone wheron the dust hanged, (inclosed in a cloth) continued, safe from the fyre, & ther-

with not hurt at al. At the sight of this miracle al marvail-
ed much and with diligent enquire and examination founde
out that this dust came from that place where king Os-
waldes bloud was shed. After that the miracles were mani-
festly knowen and bruted abroad, much people began to
resort therto: where after much haunting, many obtained
helth and cures of deseases both for them selves, and for
others.

The
third
Booke
The .II.
Chapter

HOW THAT A LIGHT SENT DOWNE
FROM HEAVEN STOOD AL A WHOLE
NIGHT UPON KING OSWALDS RELIQUES:
AND HOW THAT THEY WHICH WERE
POSSESSED WITH EVILL SPIRITES, WERE
HEALED BY THE SAME RELIKES. The
.II. Chapter.

OF all other miracles I suppose it must in no wise be
left unwritten, how heavenly a miracle was shewed
when king Oswalds bones were found out, and translated
to the church wherein they are now reserved. This was done
by the industry of the queene of the Marshes, Offride by
name, who was his brother Oswius daughter which Os-
wius after Oswalds raigne came to the croune, as we shall
declare in the processe that foloweth. Ther is a famous
monastery in the province *Lindisse* named *Beardanan*, which
the same quene and her husband Adilrede did greatly love,
honour, and reverence, wherein she desyred to lay up her
uncles honorable bones. When the chariot was come,
wherin the same bones were brought toward the evening,

Lincolne-
shere.

The History of the Church of England the men that were in the monastery, would not gladly receive these bones, into the forsaid monastery: because although they had knowen that he was a blessed man, notwithstanding forasmuch as he was a forrain borne, & toke upon him to be their king, they hated him also after his death, like as they did of long time by his lyfe. Wherby it came to passe, that, that same night the reliques that were brought thither, did remaine still without: yet was there a great pavilion stretched out over the chariot wherin the reliques were: but the shewing of heavenly miracle did manifestly declare, with how great reverence those bones ought to be received of all faithfull people. For all that night long a pillour of light, reaching from that chariot unto heaven, stooke so, that it was plainly seen in al places almost of the same province of *Lindisse*. Wherfore when the morning was come, the brethern of that monastery, who on the day before had denied began now to desyre earnestly, that the same holy reliques, might be laied up in their house. These bones were after enclosed in a shrine, which they had provided for that purpose. The shrine also was placed in the church with honour convenient: And to thend that the holy mans princely personage might alwaie be remembred, they erected over his tumbe his standerd, made of gold and purple: Also whereas the very water wherin they washed his bones, they poored out into a corner of the vestrey, from that day forward it came to passe, that the earth it selfe, which received that holy washing, had also especiall grace to drive awaie divels from the bodies that were possessed. Furthermore in processe of time, when the foresaide Quene abode in the same monastery there came to salute her a

certaine honorable Abbesse, which liveth untill this day :
her name is *Edilhild* sister to the blessed man *Edelwin* and
Aldewin, the first of the which was a bishop in the province
Lindisse, the second was the Abbot of a monastery, the which
is called *Peartane* not far from the place where that Abbesse
had her monastery. This abbesse commoning with the
Quene, after they began to fal in talke of Oswalde, among
other matters she saied, that she also had seene, on the very
same night a light upon his relikes whiche in height reach-
ed up to heaven. Wherunto the Quene added that many
sicke folkes were now healed with the very dust of the
paviment, on the which the water of his wasshing was
poured out : Then the Abbesse desyred to have some deale,
of the dust geven her, and as sone as she received it, she
knit it up in a cloth, laied it up in a litle casket, & retourned.
Not longe after, when she was in her owne monastery, a
certaine straunger came thither, who in the night was wonte
divers times sodenly to be troubled with a foule sprite, and
that most greuously. This geste when he had ben liberally
entertayned, after supper went to bedd, and sodenly being
possessed with the divell, began to crye out, to gnash with
his teeth, to fome at the mouth, and to cast fourth his body
violently, flinging some partes one waye, and some an o-
ther. And when no man was able either to hold or to binde
him, a servant ranne, and knocking at the gate tolde the
abbesse. Who forth with going forth with one of the nun-
nes, to the place where the brethern laye, she called forth a
priest, requiring him to go with her to the pacient. Wher
when at their coming they sawe many men present, labour-
ing to kepe downe the partty vexed, and to stay his inordi-

The
third
Booke
The .II.
Chapter

The History of the Church of England

Gregory
B. of Nissa,
brother to S.
Basill re-
porteth of
miracles
wrought by
the duste
lying upon
Martyrs
tumbes.
In vita Theodori Martyris.

nat motions and yet prevailing nothing, the priest adjured hym, and did what he could for the appeasing of the rage, that this piteous creature was in : but the priest himselfe for ought he could doe availed the party nothing. At last when it semed ther remained no health, or hope of amendement in the madde body, the Abbesse by and by, remembreing the aforesaid dust commaunded forthwith a maide who served her, to go and bring her a little coffer, wherein the dust was reserved : who going as she was commaunded, as sone as she entred into the court of the house, (in the inward part wherof the man that was possessed with the evill sprit, was tormented) bringing the saide dust, the person possessed sodenly helde his peace, & layed downe his head, as though he were fallen a sleape: setting every part of his body as though he wolde rest. Al they who stode about the patient, were whist, & being attentive kept sylence, carefully looking what end the matter would have. And behold, after a quarter of an houre, or there about, the man that was before disquieted, arose up all quiet, and with fetching a greate sigh said, even now, I fele my selfe whole, and now I come to my witte againe. They which stode by demaunding how this had happened, he answered : Incontinent as sone as this virgin, with the little coffer whiche she brought was come nigh to the court of this house, all the wicked sprites that troubled me departed & appeared no more. Then did the Abbesse geve him a litle piece of that dust. The priest prayed over him, and departed. He passed thus, the rest of that night in most quiet rest: neither did he suffer all the night after any trouble or vexation at all.

HOW A LITTLE CHILDE SITTING HARD
BY OSWALDES TOMBE, WAS HEALED OF
AN AGUE.

The 12. Chap.

SHORTLY after this time there was a certaine little boye in the same monastery, who had a great while ben sore sicke of a fever. Who on a day looking heauey for the course of his fever, one of the brethern, coming to him, sayd: wilt thou my son, that I shall teache the, how thou maist be delivered of the grieve of this sicknesse? Ryse goe into the church, and when thou comest to Oswalds sepulture, sit downe there, and abiding quietly cleave unto the tumbe, beware thou goe not from thence, nor stirre out of the place, untill the fitt of fever shall be past: then will I come and bringe the foorth from thens. The childe did as the religious man had counsailed him. And when he was sitting hard by the holy mans tumbe, the sicknes did in no wise presume to attache him, but fled incontinently from him, as daring not kepe any course with him neither the next daye, nor the third daye, nor yet any time afterward. That this was so done, the religious man, who came from thence reported to me, and saith furthermore, that at the tyme of his talke with me, that younge man, on whom when he was but a child this miracle of health was done, was yet alyve in the same monastery. And it is not to be wondered at, that the prayers of that king now reigning with God maye doe muche with him: Who having sometime the governance of a temporall realme, accustomed him selfe to continuall and earnest prayer for the everlasting kingdome. Finally men report, that he had oftentimes continued in prayer from midnight mattins, untill it were

Paulinus a lerned bishop of Nola in S. Augustins time re-
porreth sundry miracles of health restored to sick persons at the tumbe of S. Felix. Natali 6. the like writeth S. Basill of the 40. Martyres. S. Ambrose of the bodies of S. Gervasius & Protasius. li. 10. *epist. ad sororem: epist. 85. et serm. 19.* All lerned stories are full of such examples.

Kinge Oswald a grea-
te praier. Holy men worke miracles by intercession.

The History of the Church of England

O rare example of a Christen Prince.

An olde proverbe.

Bambrough

day, and by the reason of his common custome of praying, or geving god thankes, he was wont alwaies, whersoever he did sitt, to have his handes upright uppon his knees. Yea it is said also, that he ended his life, as he was saying his devotions. For whiles he was compassed about with the artillary, and assayled of his ennemies, and sawe that he should be slaine immediatly, he made his prayer to god to save those souldiers soules, which were in his armye. Of the which occasion came up this proverbe: *God have mercy on their soules, quoth Oswald, when he died him selfe.* His bones were conveyghed and buried in the monastery, whereof we speake. And whereas the king who killed him commaunded that his head and his handes with his armes cut of from the body, shuld be hanged up on poles, a yeare after, Oswius, his successour in the kingdom came with his armie, & toke them away, burying his head in the churchyard of *holy Iland* church, and laying upp his handes with his armes in the cytee of Bebbæ.

HOW A CERTAINE MAN IN IRELAND BE-
ING AT THE POINTE OF DEATH, WAS BY
HIS RELIKES RESTORED TO LIFE. The
.13. Chap.

THE renowne of this famous man hath passed not only over all the borders of Britaine, but also spreading the beames of holesome light farre beyonde the Ocean sea, came to the coastes of Germany and Ireland likewise. The right reverent bishop *Acca* was wonte to tell, that in his journey to *Rome*, as he passed through *Friselande*, and

abode sometime there in the house of *Willibrorde*, that holy bishop of *Friselande* with his prelate *Wilfride* he heard him oftentymes reporte, what were done in that province by the meanes of the religious relikes of this most vertuous king. At what tyme also he being but yet a priest ledde a pilgrimes life in Ireland for the love he had to the everlasting cuntry, he reported that the bruite of this kings holines was then farr abroad sown in that yle also. One miracle, whiche he rehersed among other, we have thought good to write in this owr present historye. In a tyme of mortalytie (sayd this man) which by a greate death destroyed Britayne, and Ireland, a certayne scholer whose auncetours were scottes, was stricken with the same pestilence, a man skilfull certesse in the studye of learning, but one that used no diligence, and tooke no labour at all for the attayning of his owne everlasting salvation. Who when he saw him selfe to be at deaths doore, trembled and was troubled in sprite, for death so nye approching, fearing, (as his lewde life deserved) to be throwen down into the doungeon of hell. And therwith he cryed to me being lodged not far of, and fetching depe and sorowfull sighes, in a trembling and lamentable voyce, made thus his mone unto me. Yow see, (quoth he) that now by the increase of my bodely greefe, I draw to the poynt of deathe. And I know surely that by and by after the deathe of this my body, I shall be taken awaie to the everlasting death of the soule, and that I must endure the torments of hell: for that travayling in the reading of holy writt, and occupied alwaies in divine study, I became yet rather a slave of sinne, then a keper of gods

The
third
Booke
The .13.
Chapter

A lesson for
ungodly
students

The History of the Church of England

The goodnes of God and our faith worketh miracles by holy relikes.

holy commaundements. But, if God of his mercifull goodnes, will graunt me any leysure to lyve, I purpose to amend my sinfull manners, and dispose from hence forth my whole life, to the will and pleasure of almightye God. Yet I knowe that I have not deserved either to have or to hope for so much truce and respyte to live: except peradventure by the help of such, as have faithfully served God, he will of his tender mercy vouchsafe, to forgeve me so wretched and miserable a synner. For we have heard it commonly reported, that there hath ben in your nacion a king of wonderfull holinesse called *Oswalde*, the excellencie of whose faith and vertue, yea after his deathe, was well knownen by working of many miracles. I besech yow therfore, if yow have any of his relikes left with yowe in your keping, bring it to me, because it may so be, that God will have mercy upon me through his merits. To whome I made this answer: forsooth I have of the tree, whereupon his head was sticked, after that he was slayne of the paynims, and if thou wilt beleve assuredly, the mercifull goodnes of God by the merite of so worthye a person, may both graunt the longer tyme to leade this life, and also make the a meete man, to enter into the life everlasting. Who answering me incontinent, that he did perfectly beleve so, I called for water, and blessing it, I cast in a chyppe of the forsayde oken tree, geving of the water, the sicke man to drinke. Foorthwith he began to amend, and recovering his health, lyved a long time after, and being tourned to God, in al hart and deede, did openly declare to all men, wher ever he came, the graciousnesse of our mercifull maker, and the glory of his faithful servaunt.

HOW THAT THAMAR WHEN PAULINE WAS DEADE SUCCEEDED HIM IN THE BISHOPRIKE OF ROCHESTER, AND OF THE MERVAYLOUS HUMILITIE OF OSWIN WHOM OSWIUS KILLED CRUELLY. The

14. Chapter.

THIS blessed kinge being exalted to the kingdome of heaven his brother Oswius a young man, about thirty yeres old toke on him in his steede the governaunce of the earthly kingdome, and ruled the realme withe greate disquietnesse and trouble, the space of eight and twenty yeres. For first the paynim, and mighty king Penda had warre against him. Then the paynim people of the Marshes, which slewe his brother made him battaile. Also his owne sonne Alcfride did lykewise rebell and resist him. Last of all Adilwalde his nephew, sonne to Oswald withstoode him. In the second yere of this Oswius raigne, that is to witt in the .644. yere after the incarnation of our Lord, the right reverent father Pauline, sometime bishope of yorke: *An. 644.* but then governing the diocese of Rochester, went to God the twentieth day of October. He was byshop .19. yeres and two monthes, and one and twentie dayes: and was buried in the chappell of the blessed Apostle S. Andrewe, which king Edilbert builded up even from the foundation in the same cytee of Rochester. In whose place the arche-bishop Honorius advanced Thamar, a kentish man, a man comparable to any of his auncestours bothe in vertue of life, and excellencie of learning. Oswius at the beginnyng of his reigne, had a partaker of his estate royall named Oswin,

The History of the Church of England
*Yorke shere.

*Omnisque
potestas
impatiens
consortis erit.
Lucanus
lib. 1.*

Praier for
the dead.

who descended of kinge Edwines bloud, that is to say, the sonne of Osrike, of whom we have made mention before, a marvaylous devoute and godly man, who seven yeres together ruled the province of the *Deirans, in most plenty of things, and with the love of al his subjects. But Oswius who governed the other part of Northumberland, toward the north, to witt the province of the Bernicians, cold not long live peasibly with him: but rather forging and encreasing causes of debate murdered him at length most cruelly. For upon these variaunces an armie beyng on bothe partes assembled, Oswin seyng hymself to weake, to joygne battayle withe Oswius, thought it more expedient, to breake of warr at that time, and refrayne untill better occasion served. Therfore he discharged the army, which he had gathered together commaunding every man to returne home againe. The field where they met, is called *Wilfares downe*, and standeth almost ten myle, from the village of Cataracton toward the west. Oswin conveighed him selfe out of the waye, with only one that was his most faithfull souldiour named *Condher* to one Hunwald an Earle, whom he toke for his very frend. But alas he was much deceived: for being by the same Earle betrayed withe his forsaid souldiour unto Oswius by his lieutenant *Edelwin* he slew him most cruelly and traiterously. This was done the xx. of August, in the ninthe yere of his reigne, in a place whiche his called *Ingethling*, wher, for the satisfaction of this heynous acte, there was afterwarde a monastery buylded, in the which daily prayers should be offered up to God, for the redemption of bothe the kinges soules, as well the murderer, as the partye murthered.

King Oswin was of countenance beautifull, of stature high, in talke courtious and gentle: in all pointes civill and amiable: no lesse honourable and bountifull to the noble, then free and liberall to persons of lowe degree. Whereby it happened, that for his outward personage, inward hart, and princely port he had the love of all men. Especially the nobilitie of all countres frequented his court, and coveted to be received in his service. Amonge other his rare vertues, and princely qualites, his humilitie and passing lowlynesse excelled. Whereof we wil be contented to recite one most worthy example. He had geven to bishop *Aidan* a very faire and proper gelding: which that vertuous bishop, (though he used most to travail on foote) might use to passe over waters and ditches, or when any other necessite constrained. It fortun'd shortly after, a certain poore weake man met the bishop, riding on his gelding, and craved an almes of him. The bishop as he was a passing pitefull man, and a very father to needy persons, lighted of, and gave the poore man the gelding gorgeously trapped as he was. The king hearing after hereof, talked of it with the bishop, as they were entring the palace to diner and saied. What meant you my Lord to geve awaie to the begger that faire gelding, which we gave you for your owne use? Have we no other horses of lesse price, and other kinde of rewardes to bestowe upon the poore, but that you must geave awaie that princely horse, which we gave you for your owne ryding? To whom the bishop answered. Why talketh your grace thus? Is that broode of the mare derer in your sight, then that sonne of God the poore man? Which being said they entred for to dyne. The bishop toke his place appoint-

The commendation of kinge Oswin.

Bishop Aidan like to S. Martin, who gave halfe his cloke to a naked poore man.

*A charitable saying, but now more like to be mocked at, then to be folowed.

ed. But the kinge coming then from hunting, would stand a while by the fyre to warme him. Where standing & mus- ing with himselfe upon the wordes, which the bishop had spoken unto him, sodenly put of his sworde geving it to his servant, & came in greate hast to the bishop, falling downe at his feete, and beseching him not to be displeased with him for the wordes he had spoken unto him, saying he would never more speake of it, nor measure any more here- after what or how much he should bestow of his goods up- on the sonnes of God, the poore. At which sight the bishop being much astonned, arose sodenly and lifted up the king telling him that he should quickly be pleased, yf it would please him to sitt downe, and cast awaie al heavynesse. Afterward the kinge being at the bishops request mery, the bishop contrary wise began to be heavy & sory in such sorte, that the teares trickled downe by his chekes. Of whom when his chapleyne in his mother tonge, which the king and his court understoode not, had demanded why he wept: I know said he, that the king shall not lyve long. For never before this time have I seen an humble king. Wherby I per- ceive, that he shall spedely be taken out of this life, for this people is not worthy to have such a prince and governour. Shortly after the bishops dredful abodement was fullfilled with the kinges cruel death, as we have before declared. Bishop *Aidan* him self also was taken awaie out of this world and received of God the everlasting rewardes of his labours even on the twelfth day after the kinge, whom he so much loved, was slaine, that is to wit,
the 31. daye of August.

HOW THAT BISHOP AIDAN BOTH TOLDE
THE SHIPPEMEN OF A STORME THAT
WAS TO COME. AND ALSO GAVE THEM
HOLY OYLE WHEREWITH THEY DID
CEASE IT.

The .15. Chapter.

HOW worthy a man this bishop Aidan was, God the
high and secret judge of mens hartes, by sundry mi-
racles (the proper workes of his majesty) declared to al the
world. Thre of the which it shall be sufficient presently to
recite, for remembraunces sake. A certain priest called Utta
a man of great gravitye and truth, & one that for his quali-
ties was much revered and esteemed of men of honour,
at what time he was sent into kent to fetch Eanfleda kinge
Edwines daughter, who after the death of her father had
ben sent thither, to be married to king Oswius, appointing
so his journey, that he minded to travail thither by land,
but to retourne with the young lady by water, he went to
bishop *Aidan* beseching him to make his humble prayers
to god to prosper him and his, who were then taking their
journey. The bishop blessing them and committing them
to the goodnes of god, gave them also hallowed oyle, say-
ing: I know that when you shall have shipping, a tempest
and a contrary winde shall rise upon you sodeinly. But re-
member that you cast into the sea, this oyle that I geve you,
and anon the winde being laied, comfortable fayer weather
shall ensue on the sea, which shall send you home againe
with as pleasaunt a passage as you have wished. All these
things were fulfilled in order, as the bishop prophesied.
Truly at the beginning of the tempest, when the waves &

The devotion
of our
primitive
church.

The His-
tory of the
Church of
England

surges of the sea did chiefly rage, the shipmen assayed to cast ancor, but all in vaine. For the tempest encreased, the whaves multiplied so faste, and water so filled the shippe, that nothing but present death was looked for. In this distresse the priest at the length remembring the bishop wordes, toke the oyle pot, and did cast of the oyle into the sea, which being done (according as the vertuous bishop had forsaide) the sea calmed, the bright sonne appeared, the ship passed on with a most prosperous viage. Thus the man of God by the sprit of prophecy, forshewed the tempest to come, and by the same holy Spirit, though bodely absent appaised the same. No common reporter of uncertain rumours, but a very credible man, a priest of our church *Cynimund* by name shewed me the processe of this miracle : who saied that he had hearde it of that same *Utta* the priest, in whome the miracle was wrought.

HOW THE SAME MAN BY PRAYER CEASED THE FYRE THAT ENNEMIES HAD PUT TO THE KINGES CITEE. The .16. Chap.

Bambrough

AN other miracle worthy remembraunce, wrought by the same father, is reported of many, such as were moste likely to have perfect knowledge of it. At what time Penda capitain of the Marshes, invaded the province of Northumberland (this Aidan being bishop) and wasting and spoyling the whole countre, even unto Bebbā, the cite of the kinges owne abode, being not able neither by battaile neither by siege to winne it, minded to sett it a fire, & had for that purpose, caried thither in certaine chaines & gables

(cut of by mayne force in the suburbes of the cyte) a great quantitye of beames, rafters, postes and small twigges, wherewith he had compassed that part of the cyte that adjoyneth to the land, in a great heighth, and the winde now serving at will, the fire was kindled and the cite began to consume, this reverent prelate *Aidan*, being then in holy Ilond, about two myles from the cite, whether oftentimes he used to departe to kepe his secret trade of devotions and solitary contemplacions (as even to this day the place is well knowen) beholding the flakes of fire, and great smoke over the cyte, lifting up his eyes and handes to heaven, with teares (as it is reported) cryed out, and sayed: Behold O Lorde how great mischeif Penda worketh? Which wordes of that blessed man being pronounced, the windes being turned from the cyte, turned backe the light fyre againe, uppon them who had kindled it. In so much that some being hurte, all made afraied, they were fayne to leave the assault of the cyte which they sawe to be holpen by the hande of God.

The
third
Booke
The. 16.
Chapter

Theodoret
in his
Philoteus
reporteth of
a great army
of the
Persians de-
stroyed at
Nisiba by the
praier only
of James
then a holy
Bisshop of
that cite.
*In vita Jacobi
Nisibensis.*

HOW THE POST OF THE CHURCH, WHERE-
UNTO THAT HOLY BISHOP LEANING DE-
PARTED THIS LIFE, COULD NOT BE
BURNED, WHEN ALL THE REST OF THE
CHURCH BURNED: AND OF HIS INWARD
LIFE.

The .17. Chap.

Bambrough

THIS vertuous bishop *Aidanus* at what time he shoulde depart this worlde, having laboured in the office of a bishop xvii. yeres, remained in a village of the kinges not far from the cyte of Bebbā: for having there a church and a chamber, he used oftentimes to stay and abyde there taking from thence his journey rounde about the countre to preache the word of God, as he did in al other tounes subject to the kinge, not resting longe in any place as having no possessions of his owne, but his church only and a small plotte of grounde lying there aboute. Being therfore sicke, they pitched him a pavilion, fastening it hard to the church wall, on the west syde thereof. In this pavilion leaning to a post joyned to the outside of the church to fortify it, he gave up the ghost in the xvii. yere of his bishopricke, the last day of August. His body was from thence caryed to *holy Iland*, and in the church yarde of the monastery buried. But shortly after a greater church there being erected, and dedicated in the honour of the most blessed prince of the Apostles S. Peter, his bones were transposed thither, and layed at the right side of the aultar, with much honour as that vertuous bishop deserved. *Finanus* a holy man directed thither, from the Iland and monastery of *Hii* in Scotland, succeded Aidan, and was bishop a long tyme. It for-

tuned not long after that *Penda* king of the Marshes or Uplandish english men, invading the coastes of Northumberland with a mighty armie, destroying with fire & sworde all that he mette, burned also that village and the church wherein that holy man *Aidan* died. But behold al the rest of the church burning, that only poste whereunto this holy man leaned at the moment of his departure, could by no force of fyre be consumed. The miracle being knowen and spread abroad, the church was builded up againe, in the selfe same place, and the post also to fortify the wall as before. Which being done not long after by the oversight of the inhabitants, the village and churche also, chaunced to be sett all on fyre, that poste yet escaping the flame and fyre as before. And wheras the fyre passed through the holes of the post, whereby it was fastened to the churche wall, yet the church burning the poste could not be hurt. Whereupon a third churche being builded, that poste was no more sett withowt, to bolster upp the wall as before, but for remembrance of the miracle it was had into the church, & layed as a threshold for people to knele upon, and make their devoute prayers to almighty God. And it is well knowen that sithen that tyme divers have in that place ben cured of diseases, and with water, wherein chippes cut from that poste have ben dipped, many have recovered health. This much have I written of this holy man and of his workes not yet commending in him his wronge and evill accustomed observation of Easter according to the counte of the Jewes, but detesting that in hym utterly, as also I have evidently declared in my booke *De temporibus*. But as it behoveth a

The
third
Booke
The. 17.
Chapter

God whiche
by the
shadowe of
Peter healed
the sicke
worketh the
like in the
dead reliques
of holy men.
Aff. 5.

The History of the Church of England true historiographer, I have reported of him and of his doings, suche thinges as were commendable, and might profit the readers. As that he was a man of greate charity and quyet, of great contynency and humilitie, a conquerer of wrathe and couvetousnes and one that was far from all pride and vaine glory. Againe I commend in him his great industry both in keping and in teaching the commaundements of God, his diligent reading, continuall watching, his priestly gravitie in rebuking the proude and haughty, and mild demeanour in comforting the weake, and refreshing the nedy. And to be short, I commend him as one that laboured all dayes of his life (as of his most nere acquaintance I understand) to observe and fulfill all that was written and commaunded in holy scriptures the Prophets & Apostles. These thinges in that holy prelate I do much embrace and commend, as things undoubtedly pleasing almighty God. But that he observed not Easter in his due time, either as ignorant therof, or witting it well, yet being lead with the authoritye of his countre, not acknowleadging it, this I neither commend nor allowe. Yet in this very point this I allowe in him, that in his manner of observing Easter he beleved, revered, and preached no other thing, then we doe, that is the redemption of mankynde by the passion, resurrection and ascension of *Christ Jesus* the mediatour betwene God and man. And therefore he observed his Easter not (as many falsely do suppose) altogether with the Jewes, that is the fourteenth day of the moone, what so ever day it fell upon, but he kept it ever upon a sonday reackoning from the fourteenth day of the moone to the twentieth: and that

for the faith undoubtedly which he had in our lordes resurrection, beleving it to be in the first fery after the sabooth day in hope of our resurrection to come, which the holy churche beleveth shall happen upon the same first fery, that is upon a Sonday, even as our lorde arose upon a sonday, as the scripture testifieth.

The
third
Booke
The .18.
Chapter
Joan. 20.

OF THE LIFE AND DEATH OF THE VERTUOUS KINGE SIGEBERT. The .18. Chap.

ABOUT this tyme, after Earpwalde Redwaldes successor, Sigibert his brother a vertuous & devoute man reigned over the East english nation. This prince while he lived in Fraunce flying the emmyte of kinge Redwald, was there baptised. Whereupon after his returne coming to the Crowne, and desyring to folow that godly order and trade which he had sene practised in Fraunce, set up a schole to bring up children by the helpe and ayde of Byshopp *Felix* whom he toke owt of kent for that purpose, appoynting them masters and teachers after the maner of the kentish men. This kinge was so flamed with the love of heaven, that leaving at the laste all affaires of his realme to the gouvernement of his cosen *Egrick*, who also before had part of his dominion with him, he entred to a monastery whiche he had made for him selfe, where being shoren in, he bestowed his tyme to the atchieving of the eternall kingdome of heaven. Wherein having with much devotion warfared a longe time to God, the uplandishe english men withe their olde Capitain *Penda* invaded his dominions. His people after long resistaunce finding them selves to weake,

Norfolck
Suffolck and
Cambridg
shere.

King Sigibert
becometh a
monke.

The His-
tory of the
Church of
England

beseched Sigibert for the encouraging of their souldiars, to come forth in to the field with them. Which when of his owne accorde he would not agree unto, they plucked him by force owt of the monastery, and brought him against his wil unto the field, hoping that the souldyars in the presence of their olde valiaunt Capitain, would lesse think upon flight, & running away. Notwithstanding the vertuous man remembring his profession, being sett in the midst of the army, caryed only a litle rodde in his hande. Thus of the cruel hethen he was killed, withe kinge Egrick, and the whole army discomfited. *Anna* sonne to *Eni* of the kinges bloude succeded in the kingdome, a man of great vertu, and the father of a blessed issue, as we shall hereafter in his place declare. This kinge also was afterward slayne of the selfe same *Penda* Capitain of the Marshes or uplandish englishmen then heathen and unchristned.

HOW FURSEUS BUILDED A MONASTERY
AMONGE THE EASTENGLISH MEN, AND
OF HIS VISIONS AND HOLYNESSE WHICH
ALSO HIS FLESH REMAINING AFTER HIS
DEATH UNCORRUPTED DOTHE WIT-
NESSE.

The .19. Chapter.

IN the time that Sigibert gouerned yet the east partes of England, a holy man called *Furseus* came thither out of Ireland, a man notable bothe for his sayings and doings, of great vertu, and much desiring to wander and tra-
vail in Gods quarell, where so ever occasion served. Com-
ing therefore to the east coastes of England he was rever-

ently received of the saied kinge, where pursuing his godly desire of preaching the worde of God, he bothe converted many infidels, and confirmed the faithfull in the faith and love of Christ, by his painefull preaching and vertuous examples. Falling here in to sicknes, he had from God a vision by the ministry of Angels, wherein he was warned to go forth cherefully in his painefull preaching of the ghospell, and persevere in his accustomed watching and praying bicause his ende and death was certain, though the houre thereof were most uncertain, according to the saying of our Lorde. *Watch therefore bicause ye knowe not the daye nor the houre.* With this vision being much confirmed and encouraged, he hastened with all spede to builde up the monastery in the place kinge Sigibert had geven him, and to instruct it with regular discipline. This monastery was pleasauntly situated for the woddes & sea adjoyning, being erected in the village of Cnobherburg, and enriched afterward by Anna kinge of that province and many other noble men, with sundry faire houses and other ornaments. This Furseus came of the noblest race of the Scottish nation, nobler yet of minde, then of bloud. From the very time of his childehood, he gave him selfe to reading of holy scripture, and monastical discipline. Especially, as it becometh holy and perfit men, what soever he lerned to be acceptable to God, he was hoful and diligent to execut and perfourme. Brefely, in processe of time he builded him selfe a monastery, wherein he might with more leasure and liberty attend to contemplation and spiritual devotion. In the which monastery being stricken with sicknesse, he was

The
third
Booke
The .14.
Chapter
S. Paule was
comforted
also by a
vision from
God to be
stedfast in
preaching
the worde.
Act. 23.
Mat. 25.

The History of the Church of England

Psal. 83.

taken out of his body, as the booke written of his life doth sufficiently testifie. In the which traunce continuing from evening until the next morning, he was brought to the sight of the Angelicall company and to the hearing of their blessed praises and thankes geving to God. Among other thinges which he heard them singe, he was wonte to tell of the versicle *Ibunt sancti de virtute in virtutem*. Holy men shall procede from vertu to vertu. And againe. *Videbitur Deus deorum in Syon*. The God of Goddes shall be sene in Syon. This holy man being restored againe to his body, was within three daies after taken out againe, at what time he sawe not only greater joyes of the blessed company of heaven, but also beside great conflictes of the wicked sprits, which very busely went about to stoppe him of his journey toward heaven with their often accusations, availing yet nought against him, the holy Angels warding him and defending him. Of all the which thinges who listeth more at large to be instructed, as with what spiteful sottelties the wicked sprits replied alwaies against him not only his doings and superfluous wordes, but also his very thoughtes as if they had them written in booke, also what gladd and hevy tydings he lerned of the Angels, and other holy and just men appearing then unto him, let him reade the litle booke which is written of his life, and heshal receave thereof (I doubt not) much spirituall comfort and instruction. Among the whiche yet one thing there is that we have thought good and profitable to many to expresse in this our history. At what time in his traunce he was caried up to heaven warde, he was commaunded of the Angels who

caried him to looke downe in to the worlde. Which when he did, he sawe as if it were a darke and obscure vally underneath him. Also in the ayre foure severall fyres, not farre distant one from the other. Asking therefore the Angells what fyres those were, it was tolde him that those were the fyres which should burne and consume the worlde. The first fyre they saied, was the fyre of lying, which we all incurre when we do not fulfill the promis which we made in baptim: that is, to renounce the divell and all his workes. The second fyre is of covetousnes and desire, when we preferre the riches of the worlde before the love of heavenly matters. The third is of strife and debate, when we sticke not to offend the mindes of our even Christians, even in trifling and superfluous matters. The fourth is of wickednes and impiete, thinking it a light matter to injury, beguile or use violence towarde our wekers and inferiours. These foure fyres encreasing by litle and litle so farr at the lenght extended, that joyning altogether they grew to a great and houghly flame. Which approching nigh unto him fearing he cried to the Angel, Lorde, beholde the fyre draweth to me. To whom the Angell saied, Feare not. That which thou hast not kindled, shall not burne the. For though this flame seme to the terrible, great, and houghy, yet it trieth every one according to the desertes of his workes. For the worldly desyre that eche one hath shall burne (and purifie) in this fyre. And as a man burneth in his body by unlauffull pleasure, so departed out of his body he shall burne by due and deserved paine. Then he sawe one of the thre Angels, whiche in bothe his visions had ben his guides, to go

Note these
iiii. spirituall
fires whiche
shall burne
the worlde.

Every man
shall receive
according to
the workes
of his body.
2. Cor. 5.

The paines of
Purgatory.

The diuel
fighteth
with sinn
against
man. Reade
S. Paul
Ephes. 6. v. 12.
&c. 16.

As God is
said in scrip-
ture to bende
his bowe
to strik with
sword, etc.
Psal. 7. so
here the
writer ap-
plieth carnal
termes to
spiritual
matters, the
names of
fire to sinne,
of throwing
by the diuels
to the charge
of sinne. &c.

before and divide the flames from him. The other two warding him on eche side from the danger of the fire also. He saw againe the diuels and wicked sprits flyeng through the fire, fighting with fire against the Juste. After folow the accusations of the wicked sprits against him, the defence of the Angels for him, and a greater sight of the heavenly company. Amonge the which many of his owne nation of Scotland appeared, vertuous priestes in their life time, and men of great opinion of holynesse, of whom he lerned diuers thinges very profitable both for him selfe and for other, which would lerne of him. Who after they had ended their communication departing up to heaven again with the other blessed company, thre Angels remained with *Furseus* to reduce him againe to his body. In their returne, as they approched to that great foresaied fyre, the Angell parted the fire from him, as before, yet when this man of God had entred the waie made betwene the flames, certain of the wicked sprits snatching up one of them which they tormented in the fires, threwe him at him, and touching him, burned his shoulder and cheke. The man of God knew well the person, and remembered that at his death he had taken of him a garment of his bequethed him. But the holy Angell taking away spedely the tormented soule, threwe him againe in to the fyre. Whereat the wicked sprit saied, repell him not now whom ye received before. For as ye tooke the goods of this sinner, so ought ye also take parte of his paynes and tormentes. Unto whom the Angell answering, saied, he toke it not of covetousnes, but for the saving of his soule: with this the

fire ceased. And the Angel turning to the man, said. That which thou hast kindled hath now burned in the. For if thou haddest not taken the mony of this man dying in his sinne, the torment of his fire had not touched the. And here in many wordes the Angell taught him, what was to be done concerning their salvation which did repent. The man living longe time after, bore the signe of that fire which he suffred in soule, visible and evident to all men in his shoulder and cheke. And the flesh marvailously openly shewed that, which the soule prively suffred. He endeavoured ever after, as he was also wont before, to preache bothe by worde and example to all men the trade & duty of a vertuous life. The maner of his visions he communicated only to such, who of vertuous desire and holy zeale desired the same.

It remaineth yet (touching this man) that we recite here the credible reporte of an auncient brother, of our monastery, who saieth he heard of a very trusty and vertuous man, that he had sene this *Furseus* in the province of the East costes of England, and had heard of his owne mouth these visions. Reporting moreover, that in the most sharp frost of depe winter, that holy man sitting but in a slight garment, as he recounted these visions, through the great feare, and pleasure also conceived by the remembraunce thereof, he would sweat as if it had ben the hottest daye in the middest of sommer.

To returne to our principall purpose, this holy man having preached the worde of God many yeares in Scotlande, and not being able to endure any longer the commotion

The
third
Booke
The .19.
Chapter

The History of the Church of England of the people, leaving all that he had, departed from his native countre and Ilond that he was borne in. From thence he came to the easte coast of England, preaching there the worde of God, and erecting at last (as we touched before) a noble Monastery. Al whiche thinges duly perfourmed, intending utterly to abandonne all worldly cares & troubles, he lefte also the busy gouuernement of the monastery committing that charge of soules to his brother *Fullanus* and to *Gobbanus* and *Dicullus* priestes : taking upon him the most solitary life of an Anchoret. He had an other brother called *Ultanus* who also after longe proufe and triall in the monastery, went unto a wilderness and lead an Eremites life. To him he went alone, living one whole yeare with him in continency, prayers, and daily hand labour. The countre being after much disquieted by often invasions of ennemies, and monasteries them selves being in danger, leaving al thinges in good order, he sailed in to Fraunce. Where being honourably received of the French kinge Clovis the second, and of Erkinwald then prevost of Perone he builded a monastery in a place there called *Latiniacum*. Where not longe after falling sicke he died. Whose body Earkinwald the prevost taking thence kept it in the porche of his church untill the church it selfe was consecrated in Perone. Which being solemnely done within six and twenty daies after the body was brought thither, and being removed from the porche to belayed by the high aultar, it was founde as whole and uncorrupted as if the man had but that houre departed. Foure yeares after a litle chappell being erected at the east syde of the aultar wher the body shuld more honour-

ably be tould, being taken up againe to be transposed thither it was founde in like maner without any blemish of corruption. In the which place it is well knowen that his merites have much ben renowned by sundry miracles wrought by the allmighty power of God. Thus much of the incorruption of his body we have brefely touched, that the reader might more clerely understande, of what excellency and vertu this man was. All which thinges, and of other his vertuous companyons in the booke writen of his life, he that readeth, shall finde more ample mencion made.

The
third
Booke
The .20.
Chapter

HOW AFTER THE DEATH OF HONORIUS, DEUSDEDIT SUCCEDED, AND WHO IN THAT TIME WERE BISHOPS OF ROCHESTER AND IN THE EAST PARTES OF ENGLAND.

The .20. Chap.

IN this meane *Felix* the bishop of the east englishmen departing this worlde, having ben their bishop. 17. yeares. *Honorius* the Archebishopp of Caunterbury created in his place *Thomas* one of his deacons, borne in the province of *Giruii*, after whose death living in that bishoprick fyve yeares, he substituted in his roome, *Beretgilsus*, surnamed *Bonifacius* a kentishman borne. *Honorius* also the Archebishop, the measure of his life expired, passed to a better in the yeare of our Lord, 653. the last daye of October. Whom *Deusdedit* a west Saxon borne succeeded, after a yeare and a halfe, the see being vacant all that tyme. For whose creation and consecration *Ithamar* byshop of Rochester came to Caunterbury. He was consecrated the .xxiiii. of Marche,

An. 653.

The History of the Church of England

and gouerned that see .ix. yeares .iiii. moneths and two dayes. After whose departure *Ithamar* consecrated in his place *Damianus* a Sussex man borne.

HOWE THE MARSHES OR UPLANDISH ENGLISHMEN (THAT IS THE SHERES OF LINCOLNE, COVENTRY, LICHEFIELD AND WORCETER) RECEAUED THE CHRISTEN FAITH UNDER PEADA THEIR KINGE. The .21. Chapter.

The first Christening of the Marshes or middleland english men
An. 653

AT this time the Middelenglishmen (*that is of the sheres above named*) received the Christen faith and the sacramentes thereof under Peada their kinge sonne to Pendam that cruell and unmercifull hethen. This being a vertuous young man worthy of the name and person of a kinge, was of his father put in gouernment of that countre. Who coming after to Oswius kinge of Northumberland, requiring Alcfled his daughter to wife, could in no other wise obtain his suite, unlesse he would as that countre was, receive the Christen faith, and be baptised. Hereupon the ghospell was preached unto him. Who hearing the promis of everlasting life, the hope of resurrection and immortalite of the soule, yelded him self gladly to be Christned though he shoulde not spede of his suite. To this he was muche perswaded by Alcfred king Oswius son, who had married his sister Cymburg kinge Pendan his daughter. Thus then he with the Erles and knightes that waited upon him and all their servauntes were baptised of Finanus the bishopp in a famous towne of the kinges, called *Admurum*. From

By Barwick.

whence he returned home with much joye and comfort, accompaigned with foure priestes notable bothe for lerning and for vertue, whiche shoulde instructe and baptise his people. These priestes were called *Cedda*, *Adda*, *Betti*, and *Diuna*, who was a scottesman borne, the other three english. *Adda* was brother to *Utta* that holy and vertuous priest that we mencioned before, and Abbot of the monastery called *Cubeshed*. These foresaid priestes entring the province of the middleland with the Prince preached the worde of God, and were gladly heard. Whereby many daily as well noble as of the base sorte renouncing the filth of idolatry, were censed in the fonte of life. Neither king Pendam father to this young prince did withstande or gainsaie the preaching of the ghospell in his dominions, yf any would heare it. But hated in dede and persecuted all such, as bearing the name of Christians, lived not according to the faithe they professed: saying commonly that suche men were wretched and worthely to be spited whiche regarded not to please their God in whom they beleved. These thinges began two yeares before the death of kinge Penda the younger who being after slayne, and Oswiu a moste Christen kinge succeding him in the crowne, *Diuna* one of the foure foresaied priestes, was consecrated of *Finanus*, and created bishop of all the middle or uplandish english men. For the scarcety of priestes made, that over all that people one Bishop was sett. Who winning to the faith in short time a great multitude of people, in *Fepping* died, leaving for his successour *Ceollach* a Scottish man also borne. Who not longe after leaving the bishoprike, returned to his

The
second
Booke
The.21.
Chapter

*Ad Caprae
Caput.*

A true saying
of an Hea-
then.

The History of the Church of England countre the Iland of *Hii* where the chief and principall monasteries of Scotland were. To him succeded *Trumher* a vertuous man and brought upp in religion, an Englishman borne, but consecrated byshopp of the Scottes, in the raigne of kinge *Wulfher*, as we shall hereafter more at larg declare.

HOWE THE EAST SAXONS AT THE
PREACHING OF CEDDA, RECEIVED AGAIN
THE FAITH, WHICH UNDER KINGE SIG-
BERT THEY HAD LOSTE. The 22. Chapter.

The countre
about
London.

The persua-
sion of kinge
Oswiu with
the heathen
kinge Sig-
bert.

AT this very time *the east Saxons* by the meanes of kinge Oswiu received againe the faith, which before expelling *Melitus* the first bishop of London out of the countre, they abandonned. Their kinge then was Sigbert, succeding to Sigibert surnamed *the litle*. This Sigbert being a nere and familiar frende of kinge Oswiu then king of Northumbrians came by that occasion oftentimes to Northumberland. At which metinges the vertuous kinge Oswiu used eftsoones to persuaue with him, that such could not be Gods which were made with mens handes, that wodde or stone coulde not be any quicke matter to make a living God, the pieces and remnants whereof either were wasted with fire, or served to make vessels for the use of man, or otherwise being naught worthe, were caste forth, troden under foote, and turned into earth. God rather, saied he, must be understood to be of majesty incomprehensible, to mens eyes unvisible, almighty and everlasting, who made bothe heaven and earth and all mankinde, gouern-

ed them also, and should judge the whole worlde inequite, whose mansion place is everlastinge. Finally that al such as would lerne and perfourme the will of their Creatour, should undoubtedly receive of him everlasting rewarde therefore. These and such other godly advertisements being frendly and brotherly from time to time made and repeated to king *Sigbert* by *Oswiu*, he began at length his other frendes agreing therunto, to savour them and beleve them. Whereupon advise being taken with his company, and all bothe consenting and pricking him fore ward, he was baptised of *Finanus* the bisshop in the cite of *Admurum*, nigh unto the walle wherewith the Romanes parted Britanie from the Scotese, xii. miles from the East sea. Kinge *Sigbert*, being nowe a citezen of the everlasting kingdome, returned to his earthly kingdome, requiring of kinge *Oswiu* to have with him some lerned men and preachers to convert his countre to the faithe. Who sending for *Cedda* and an other vertuous priest out of the midle land, directed them to the east Saxons to preache there the faith. Where having through out the countre preached a longe time the worde of life, and made up a greate harvest to Christe, *Cedda* departed home againe, and came to holy Iland to talke with *Finanus* the bishop: who hearing the prosperous successe of the ghospel and the free course it had, calling unto him two other bishops, he consecrated and ordained *Cedda* bishop of the East Saxons. *Cedda* being made bishop returned to his province and began with more autorite to perfit the worke he had begonne erecting in divers places churches, making priestes & Deacons, who in preaching & bap-

ff

The
third
Booke
The .22.
Chapter

By Barwick.

Cedda the
second Bi-
shop of
London, and
Essex.

Chemesford
and Tilberi.

Vertu per-
secuted of
the evill,
even to death.

Enormous
crimes in the
righteous
sooner
punished.

Excommuni-
cation.

tising might aide him, especially in the cities of *Ithancester* and *Tileburg*, the one standing upon the Tems, the other upon a branche thereof called *Pente*. In which two places assembling together divers newly Christened, he instructed them after the rules of religious persons, as farre as their tender capacite could then conceive. Thus when the heavenly discipline and holy devotion daily increased to the great joye of the prince and the comfort of all the people, beholde by the instinct of the olde enemy of mankinde, this vertuous Prince by the handes of his owne alliaunce was murdered. The cruel executours of this hainous acte were two german brothers. Who being examined upon what motion they committed that detestable fact, they answered, for no other cause but for that they hated the prince for his overmuch clemency and mekenes in pardoning his enemies, and forgeving al offences done at the intreating of the parties. This lo was their grudge conceived against the kinge, for which they murdered him : truly because devoutely and sincerely he observed the commaundements of God. Though yet in this his giltlesse death a true faulte of his was punished, according as the holy bishop Cedde had foretolde him. For this Prince having in his courte one that lived in unlauful wedlocke, and being therefore excommunicated of the bishop (not being able by any other meanes to let that wicked coupling, or amend it) and not onely he but all other also that would either kepe him company or eate with him, the Prince neglected utterly this sentence of the bishop. It fortunied the prince being invited of the excommunicated man to a feast, going thither, mette

in the way the bishop, at whose sight the kinge being much afear'd, lighted of from his horse (as the bishop also incontinently did) falling downe before the bishops feet, and asking pardon. The bishop being offended with the kinge (for the evill example he gave) touching him lying on the ground with the rodde he helde in his hande, protested unto him with a lowde voice, and with bishoply authorite, saying: I tell you, bicause you woulde not refraine from the house of that wicked and damnable person, in that house you shall die. Yet it is to be thought that such a death of so vertuous a man, did not only wipe awaie this fault, but also increased his merit. Bicause he was slaine for vertues sake and for observing Gods commaundements, as by the confession of those which slew him it appearede before. To this *Sigbert*, *Suithelme* sonne to *Sexbald*, succeded in the kingdom, and was baptised of the bisshop *Cedda* in the province of the east englishmen, in a towne of the kinges called, *Rendlesham*. *Edelwald* kinge of the east english brother to Anna their former kinge, was godfather to this *Suidhelme*.

The
third
Booke
The .22.
Chapter

So Peter
pronounced
Ananias to
death
Act. 5.

HOW THE SAME BISSHOP CEDDA, OBTAINING A PLACE TO BUILDE A MONASTERY OF KINGE OSWALD, BY FASTING AND PRAIER DID CONSECRAT IT TO GOD: AND OF HIS DEATH. The 23. Chap.

THIS man of God Cedda being bishop of the east Saxons, used yet oftentimes to visit his owne countrie of Northumberland and preache the gospell there. *Edilwald* sonne to kinge Oswald who raigned in parte of Northumberland, over the people called *Deiri*, perceaving this bisshop to be a holy, wise and vertuous man, required him to take of his gift a piece of ground toward the building of a monastery, wherein he and his people might resort to heare the worde of God, to praie, and to bury their dead. For he beleved he should much be comforted and holpen by their good prayers who should in that place serve God. This kinge had in his house *Celin* brother to bishop *Cedda*, a man of no lesse vertu, who preached and ministred the sacramentes (for he was a priest) to him and all his court. By whose meanes he came to the knowleadg of *Cedda*, and was induced to love him. The holy bishop at the kinges request, chose out a place to erect a monastery in the high & desert mountaines. Where before that time were rather starting holes for theves or dennes for wilde bestes, then mete mansion places for men. Hereby the prophecy of *Esai*e semed to be accomplished, saying, that in the *poisoned couches of dragons, swete grasse and rushes should growe*, meaning that the frutes of good workes should blossom and springe, where before bestes or men bestly living made

The foundation of monasteries.

Esaias. 35.

their abode. This vertuous bishop desiring by prayer and fasting to purge as though it were the place from the former filth of iniquities there committed, and so to set upon the foundation of the monastery, obtained licence of the kinge all the Lent that then approached to remaine in that place to fast and praie there after his maner. In all which time, fasting every daie, except the Sondays untill the evening, as the maner is, he received then but a litle bread with one egge, and a litle milke mingled with water. For, as he saied, the custome of them of whom he lerned the trade of monasticall life, was that in the new erecting of any monastery or church, the places should be first consecrated to God with fasting and prayer. In this his fast, ten daies yet only remaining of the fourty, the kinge sent for him upon occasion of certain affaires. But to the entent that so godly a purpose might not be interrupted by occasion of the Princes busines, though he brake of him selfe, yet he intreated *Cinibellus* his priest and naturall brother, to make an ende of that he had begonne. Which being of him gladly and vertuously fulfilled, he erected the monastery now called *Lesting*, geving unto it, the same rules and order of religion as the monkes of *Holy Iland* used, where he was brought up in. Thus gouerning both his bishopricke and this monastery many yeares, at the length as he visited the monastery in the time of a plague, falling sicke there with other died. He was first buried abroad, but after a church being there builded of stone in the honour of our Lady he was taken up and layed at the right side of the aultar. The bishop at his departure left the monastery to be gouerned

The
third
Booke
The .23.
Chapter

Fasting in
Lent untill
evening.

Consecration
of holy
places.

The History of the Church of England of his brother *Ceadda*, who after also was made bishop, as we shall anon declare. For foure german brothers (which is a rare thinge) *Cedd*, *Cynibill*, *Celin*, and *Ceadda* wer al vertuous priestes, and two of them bishops. When it was knowen in Northumberland that their bishop was dead and buried, thirty brethern of the monastery which he erected amonge the east Saxons, came to the place where he died. Desiring by the body of their fater either to live, or (if it so pleased God) to die and be buried there. Who being gladly received of the brethern, in that time of mortallite, were all taken out of this life, except one litle boye, who (as it is well knowen) was saved by the praiers of the bishop. For living many yeares after, & studying holy scripture, he lerned at lenght that he had not ben yet baptised. Whereuppon being forthwith christened, afterward was promoted to priesthood, and proved a profitable member to the church. Of whom we doubt not to pronounce but that (as I saied) he was by the speciall intercession of that blessed bishop (whose bodye of charite he came to visit) saved from the danger of death, bothe that he might thereby escape eternall death, and might be occasion also of life and salvation to other by his doctrine.

Intercession
of Saints.

HOW THE PROVINCE OF THE MARSHES,
RECEIVED THE FAYTHE OF CHRIST,
PENDA THEIR KINGE BEING SLAIEN. AND
HOWE OSWIU VOWED FOR THE VICTORY
AGAINST PENDA TWELVE FARMEPLACES
TO THE BUILDING OF MONASTERIES.

The .24. Chap.

IN those daies king Oswiu after often and cruell invasions of the heathen unmercifull Prince Penda, forced of necessite offred him many and most precious jewells with an infinit summe of treasure to redeme quiet and peace to his countre, and to cease the continuall wasting and cruel spoyles that he made. But the heathen and barbarous tyran yelding nothing to his request and petition, but pursuing his deadly enterprise and protesting utterly to extinguish the whole nation from the highest to the lowest, the vertuous kinge Oswiu called for helpe of God against the barbarous impiete of his ennemie, vowing and saying, sith the infidell regardeth not our presentes, let us offer them to our Lord God who will undoubtedly regard them. And withall he vowed, that if he had the upper hand of his enemy, his young daughter should be consecrated to God in perpetuall virginite, and twelve farme places withe the landes appertaining should be converted to the erecting of monasteries, which being saied he prepared him self to battaill with a very small army. The army of the heathen is reported to have ben thirty tymes more in quantite, conteyning thirty whole legions well appointed and gouverned withe olde tried and valiaunt capitaynes. Against all the which

Vowes to
God.

The History of the Church of England

king Oswiu with his sonne marched forth boldly though with a very smal army (as we saied) yet with a sure confidence in Christ. His other sonne *Ecfrid* was at that tyme kept in ostage in the province of the Mercians under Quene Cinwise. Edelwald son to kinge Oswald who ought of all reason to have stode withe his countre & uncle kinge Oswiu, forsoke bothe, and became a capitain under the heathen prince. Although when the field was begonne, he departed a side, and getting him to a holde by, expected the event of the battaill. Thus meting and coupling together the thirty capitaines of the heathen prince were all put to flight and slaine, and with them almost all other whiche from other countres came to aide them. Amonge the which was *Edilher* brother to Anna *Kinge* of the east english, then raigning after his brother, who also had ben the chiefe and principall motive of the battaill. And whereas the field was fought nye to the river *Inwet*, it did at that tyme so overflowe al the bankes, and fieldes about that in the flight more of the enemies were drowned in the water, then slaine with the sworde. This noble victory being by gods helpe so miraculously obtained, incontiently king Oswiu rendring due thanks therefore, and perfourming the vowe he had made, gave his daughter *Elflæd* which was yet scant one yeare olde, to be brought up and consecrated to perpetuall virginite, and the twelve possessions which he promised, for the erecting of monasteries, where in stede of worldly tillage and commodites, religious monkes by continuall devotion might labour to purchase eternall rest and peace for him and the countre. Of the which twelve farmes six

The foundation of monasteries.

he appointed in the province of the Bernicians, & six other in the province of the Deirans. Eche farme contained ten houtholdes, which made in all six score. The daughter of Oswiu entred the monastery of *Hartesilond*, there to be brought up under Hilda the Abbess in religion and perpetuall virginite. Who two yeres after, purchasing a farme of ten houtholdes, builded for her selfe a monastery in a place called Stranshalch. In the which monastery this kinges daughter was first brought up as a lerner, but was after her selfe a lady & teacher of monasticall life, untill at the age of threscore yeres this vertuous virgin passed to the blessed mariage of her heavenly and longe desired spouse, Christ her Saviour. In this monastery she, her father Oswiu, her mother Eanfled, & her grandfather kinge Edwin, and many other noble personages are buryed in the church of S. Peter the Apostle. This battaill kinge Oswiu kept in the countre of Loide the thirteenth yeare of his raighn, the xv. daie of November, to the great quyete and commodite bothe of all his dominions, and of the adversary part also. For his owne countre he set at rest and delivered from the cruell invasions of his deadly enemies, and his adversaries the Marshes & midleenglish men he brought to the faith of Christ, their wicked head being ones cutt of.

The first bishop (as we saied before) bothe of the Marshes and of all the midleenglishmen and also of those of holy Iland was *Diuna*, whiche died in the countre of the middle-english men. The second bishop was *Cellach*, who leaving at length his bishoprick yet living, returned to Scotland. Both these were Scottishmen. The third bishop was Trum-

The
third
Booke
The .24.
Chapter

Withby.

The History of the Church of England her an englishman borne, but instructed and made bishopp of the Scottes : who was also Abbat of *Ingethling* monastrey builded in the place where kinge *Oswin* was slaine. For Quene *Eanfled* cousen and alliant to *Oswin* required of kinge *Oswius* (who had killed *Oswin*) in parte of satisfaction of his unjust murther, the erecting of a monastery for the use of the holy man *Trumher*, who also was of kinne to *Oswin*. To thentent that in that monastery daily praier might be had for the helth and salvation of bothe kinges, aswell the slaine, as of him that slewe. This kinge *Oswius* reigned thre yeares after the death of kinge *Pendam*, over the Marshes and over the south people of England, subduing also the nation of the *Pictes* for the most parte to the allegeaunce of the english men. At what time he gave to *Peada* (sonne to *Pendam* the hethen) because by mariage he was now his cosen, the kingdome of the south Marshes contayning (as men saie) fyve thousand families, divided by the river *Trent* from the Northmarshes whose lande contayneth .7000. families or housholdes. But the same *Peada* the next spring after was trayterously slayne by the treason (as they saie) of his owne wife, in the very tyme of Easter. Thre yeares after the victory of *Oswius* and the death of *Pendam* the hethen, the Nobilitie of the Marshes *Immin*, *Eaba*, and *Eadbert* rebelled against kinge *Oswius*, avaucing to the crowne *Wulfher* sonne to *Pendam* a younge man, whom untell that tyme they had kept prevy: Thus expelling the gouernours sett over them by kinge *Oswiu* who was not their naturall kinge, they recovered agayne valiauntlye their liberty & their landes, living from

that time forewarde free under a kinge of their owne bloude, and serving joyefully the true king of all kinges, Christe our Saviour, to be at lenght partakners of his everlasting kingdom in heaven. This *Wulfher* raigned over the Marshes xvii. yeres. His first bishop, as we saied before, was *Trumher*, the second *Jaroman*, the third *Ceadda*, the fourth *Winfride*. All these in continual succession were bishops af the Marshes under kinge *Wulfher*.

The
third
Booke .
The .25.
Chapter

HOW THE CONTROVERSY ABOUT THE
OBSERVATION OF EASTER WAS MOVED
AGAINST THOSE WHICH CAME OUT OF
SCOTLAND. The .25. Chapter.

IN the meane while after the death of *Aidan Finan* succeeded in the bishoprik of Northumberland, sent and consecrated of the Scottes. Who in holy Iland builded a church mete for a bishops see. Yet not of stone, but of oken tymber and thatche worke, as the maner of Scottes was. This church afterward the most reverend father Theodore Archebishop of Caunterbury dedicated in the honour of S. Peter the Apostle. Eadbirt also the bishop after of that place covered the church bothe the ruffe & the walles with lead. About this time a great controversy was moved touching the observation of Easter. The bishops of Fraunce and kent affirmed, that the Scottes observed the Sondag of Easter contrary to the accustomed maner of the universall church. And amonge them one Roman a Scott borne but yet instructed in the truthe in Fraunce and Italie, and therefore an earnest and stoute defender of the true obser-

A contro-
versie about
the observa-
tion of Easter.

The History of the Church of England vation of Easter. Who coupling and disputing of this matter with *Finanus* the bishop, induced many to the truth, and enflamed other to a farther serche and examination of the question, but with *Finanus* him selfe he could nothing prevaile, but rather exasperated him, being a hasty nature man, and made him an open adversary to the cause. James that reverent deacon of tharchbishop *Paulin*, with al such as he converted to the faith, observed the true and catholike time of Easter. *Eanfled* also the quene, king *Oswius* wife with al her train and company observed after the same maner according as she had sene it practised in kent, bringing with her one Roman out of kent a catholike priest. By this variaunce it happened oftentimes that in one yere two Esters wer kept. As the king breaking up his fast & solemnising the feste of easter, the Quene with her company continued yet the fast, and kept palme Sunday. Yet this diversity of observing Easter, as long as *Aidan* lived, was of all men tolerated, knowing very well that though in observing easter he folowed the custome of those with whom he was brought up, yet he beleved as al holy men did, and kept unitie and love, with al. Upon which consideration he was beloved of all men, even those which varied from him in that opinion and was reverenced not only of the meane and common sort, but also of *Honorius* the Archebishop of Caunterbury and of *Felix* the bishop of the east english. But after the death of *Finanus*, which succeded him, *Colman* being made bishop sent also out of Scotland, the controversy began to increase, & other variaunces touching externall trade of life were stirred up. By occasion wherof many be-

gan to fear and doubt, lest bearing the name of Christians, *they did runne* (as the Apostle saieth) *or had runne in vaine.* Gal. 2.

This controversy reached even to the princes them selves, to king *Oswiu* and his sonne *Alcfrid*. For *Oswiu* being brought up and baptised of the Scottes, and skilfull also of their tounge thought the maner which they observed to be the best and most agreable to truthe. Contrary wise *Alchfrid*, the kinges sonne being instructed of the learned man *Wilfrid*, preferred worthely his judgement before al the traditions of the Scottes. This *Wilfrid* for better instruction and lerninges sake had travailed to Rome, and lived also a longe time with *Dalphinus* the Archebishop of *Lyons* in Fraunce, of whom also he *tooke benet and collet*. To this lerned Prince *Alcfrid* gave a monastery of fourty families, in a place which is called *Hrypum*. The Scottes before were in possession of that monastery: But bicause after the decision of this controversie they chose rather of their owne accorde to departe and yelde up the place, then to chaunge their accustomed maner of observing the Easter, it was given by the prince to him, who bothe for lerning and vertu was worthy thereof. About this time *Agilbert* bishop of the west saxons, a frende of Prince *Alcfrid* and *Wilfrid* the Abbot came to the province of Northumberland, and staid there with them for a space. Who in the meane while at the request of *Alcfrid* made *Wilfride* a priest. He had in his company also at that time one *Agatho* a priest. At their presence therefore the question being renewed, and much talked of, they agreed on bothe sides, that in the monasterie of *Stranshalch* where that devout & vertuous woman *Hilda* was Abbesse,

*Tonsurae
ecclesiasticae
coronam
susceperat.*

The History of the Church of England

a Synod should be kept for the deciding of this question, and other then in controversy. To this Synod came bothe the kinges *Oswiu* the father and *Alcfrid* the sonne. With king *Oswiu* stode bishop *Colman* with his clergy of Scotland, *Hilda* also the Abbesse with her company, among whom was *Cedda* that reverent bishop lately consecrated of the Scottes (as we have touched before) who in that assemble was a most diligent interpreter on both sides. For the other opinion which kinge *Alcfrid* folowed, *Agilbert* the bishop stode, with *Agatho* and *Wilfrid* priestes. *Jacobus* and also *Romanus* two other lerned men stode of that side. First then kinge *Oswiu*, (premissing that it behoved those which served one God, to kepe one order and rule in serving the same, nor to vary here in celebrating the heavenly sacramentes, who looked all for one kingdom in heaven, but rather that the truthe ought to be serched out of all, and folowed uniformly of every one) commaunded his bisshop *Colman* first to declare what his observation was, whence he received it, and whom he folowed therein. The bishop aunswered and saied. The Easter which I observe, I have received of my forefathers, of whom I was sent hether bishop, who all being vertuous and godly men have after the same maner observed it. And this observation, that you maye not thinke it a light matter or easely to be rejected, is the selfe same, which S. John the Evangelist the disciple whom Jesus specially loved with all the churches under him observed. These and such like wordes when bishop *Colman* had spoken, the kinge commaunded *Agilbert* the bishop to speake his minde also, and to bringe forthe the

beginning and author of his maner of observing Easter : unto whom *Agilber* tanswered : Let I beseche you, my scholer *Wilfrid* priest speake herein for me. For we and all that here sitt be one of minde, and observe herein the ecclesiasticall tradition uniformly. Beside he shal better expresse to your highnes the whole matter speaking him selfe the english tounge, then I shall be able using an interpreter. Then *Wilfrid*, the kinge commaunding him, spake in this wise. The Easter which we observe, we have sene in like maner to have ben observed at Rome, where the blessed Apostles *Peter* and *Paule*, lived, and preached, suffred, and are buried. This maner we have sene to be observed in all Italy and Fraunce, passing through those countres partly for study, partly on pilgrimage. This maner we know to be observed in *Afrike*, in *Asia*, in *Aegypt*, in *Grece*, and through out all nations and tounes, of all the worlde where the church of Christ taketh place, after the self same order and time, beside only these fewe and other of like obstinacy, the *Pictes* I meane and the *Britons*, with whom these men from the two fardermost Ilondes of the Ocean sea, and yet not all that neither, do fondly contend against the whole worlde. Here *Colmanus* the bishop interrupted and saied. I marvail much you terme our doing a fond contention wherein we folow the example of so worthy an Apostle, who only leaned upon our Lordes brest, and whose life and behaviour all the worlde accompteth to have ben most wise and discrete. Unto whom *Wilfrid* answered, and saied. God forbid we shuld charge S. John with fondnesse or lacke of wit. For he in his observation kept yet the decrees of Moyses lawe

The
third
Booke
The .25.
Chapter

Universalitie
prescribeth.

The primitive church at the first did not abrogat all Juish ceremonies.

Ath. 16.21.
18.

Ath. 21.

Exo. 12.

Joan. 20.

literally, according as the whole church folowed yet in many thinges the Juish maner: for why? The Apostles were not able upon the soden to blotte out all customes and rites of the lawe instituted of God him selfe, as all that come to the faith must of necessite abandonne Idols invented of the divell. And this forsothe they were forced to beare a time withall, lest the Jewes which lived amonge the gentils might be offended. For in the like consideration also S. Paul did circumcise Timothe, offred bloudsacrifices in the temple, shaved his head at Corinth with *Aquila* and *Priscilla*: truly to no other intent, but that the Jewes might not be offended. Upon this consideration James saied unto Paule. *You see brother, how many thousandes of the Jewes have received the faith, and all these are yet zelous folowers of the lawe.* Norwithstanding the light of the ghospell now shining through out the worlde, it is not nowe necessary, no it is not lawfull now for any Christen man to be circumcised, or to offer up bloudy sacrifices of bestes. S. John therefore according to the custome of the lawe, in the fourtenth daie of the first moneth at the evening began to celebrat the feste of Easter, not regarding whether it fell on the Sabaoth daie or any other fery of the weke. But S. Peter preaching the gospell at Rome, remembring that our Lorde arose the first daye after the Sabbaoth, geving thereby to us certain and assured hope of our resurrection, he understode the observation of Easter in such sorte. that according to the custome and commaundements of the lawe he looked for (even as S. John did) the rising of the Moone at evening, in the fourtenth day of his aage, in the first moneth. And

at the rising thereof at evening, if the morow after were
 Sondag (which then was called, the first day after the Sab-
 both) he began in that very evening to observe the feste
 of Easter, as all we do even to this day, *beginning on Easter*
eve. But if Sondag were not the next morow after the four-
 tenth day of the chaunge of the Moone, but the sixteenth,
 seventeenth, or any other daye of the Moone untill the one
 and twentieth, he taryed for the Sondag, and the Saterdag
 before uppon the evening he began the most holy solem-
 nite of Easter. Thus it came to passe that Easter sonday
 was kept only either the fiftenth day of the chaunge of the
 Moone in the first moneth, or the one and twentieth, or in
 some daye betwene (as the sonday fell) and no daye elles.

Neither dothe this new observation of the ghospell and
 of the Apostles breake the olde lawe, but rather fulfill it.
 For in the lawe it is commaunded that the passeover shoulde
 be solemnised from the evening of the xiiii. daye of the
 chaunge of the moone of the first moneth untill the xxi.
 daye of the same moone. Whiche observation all the suc-
 cessours of *S. John in Asia* after his death, and the whole
 universall church through out the whole worlde hath em-
 braced and folowed. Againe it was by the *Nicene* councell
 not newly decreed, but confirmed (as the ecclesiasticall his-
 tory witnesseth) that this is the true observation of Easter,
 and of all Christen men after this accompt to be celebrated.
 Whereby it is clere my Lord *Colman*, that you neither folowe
 the example of *S. John* (as you suppose) neither of *S. Peter*,
 whose tradition wittingly you withstande, nor the law, nor
 the ghospel in the observation of your Easter. For *S. John*

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The
 third
 Booke
 The .25.
 Chapter
 This maner
 is observed
 nowe uni-
 formely in al
 Christen-
 dome.

Exod. 12.

Ruffinus lib.
10. c. 6

1

2

3

4

*Euseb. lib.
7. cap. 28.
Histo.*

observing the Easter time according to the lawes of *Moyser*, passed not upon the Sunday, as you do, which kepe your Easter allwaies upon a Sunday. Again *S. Peter* celebrated the Easter upon the Sunday from the fifteenth daye of the chaunge of the moone, untill the xxi. daye, whiche you folowe not, which kepe it so upon the Sunday, that you reaken from the xiiii. daie of the chaunge unto the xx. So that oftentimes you beginne your Easter in the xiii. daie of the change at evening, which neither the olde lawe observed, neither Christ in eating his passeover, and instituting that moste holy Sacrament in remembraunce of his passion used, but on the xiiii. daie. Again the xxi. daye of the moone which the lawe expressly commaunded, you do utterly exclude from the celebrating of your Easter. Thus as I said, in the observation of that most excellent festivite, you neither agree with *S. John*, neither with *S. Peter*, neither with the law, neither with the gospel. To these Bishopp *Colman* replied, and saied. How thinke ye? Did *Anatholius* that holy man and so much commended in the ecclesiasticall history before of you alleaged, thinke or teache contrary to the lawe and the ghospell, writing that Easter ought to be observed from the xiiii. daie of the moone unto the xx. Is it to be thought that our moste Reverend Father *Columba* and his successours, vertuous and godly men, who after the same maner kept their Easter, either beleved or lived contrary to holy Scripture? especially their holynesse being such, that God hath confirmed it with miracles? Truly as I doubt not but they were holy men, so I wil not feare to folow allwaies their life, maners, and trade of discipline. In

good sothe, quoth *Willfrid*, It is well knowen that *Anatholius* was a right holy man, very well lerned, and worthy of much praise. But what is that to you, who vary also from his decrees and doctrine? For *Anatholius* in his Easter (according to the truth) accompted the usuall compasse of xix. yeres, whiche you either utterly are ignorant of, or if ye know it, yet though it be through all Christendom observed, ye sett light by it. Againe thoughe he observed the Easter Sonday sometime upon the xiiii. daye of the moone, yet he accompted the same daye at evening to be the fifteenth of the chaunge, after the accompt of the Aegyptians. So upon the xx. daye he kept the Easter, that at the sonne setting, he reaoned it for the xxi. Which his rule and distinction, that ye be ignorant of, it is manifest by this, that some time ye kepe your Easter cleane before the full of the moone, even the xiii. daye of the chaunge. As touching your father *Columba* and those whiche folowed him, whose holy steppes ye pretend to folow, as the which have ben confirmed by miracles, to this I may answer that in the daye of judgment whereas *many shall saie unto Christ, that they have prophcyed, cast out divells, and wrought miracles in his name, our Lord wil answer, that he knoweth them not.* But God forbidd that I shoulde so judge of your fathers. For it is our duty of such as we knowe not to deme the best. Therefore I deme not but they were men of God, and acceptable in his sight, as the whiche loved God though in rude simplicitie, yet withe a godly intention. Neither do I thinke that the maner of their observation coulde be much prejudiciall against them, as long as they had yet received no instruc-

Vide Eusebium lib. 7 cap. 28. Hist. eccle.

Matth. 7.

The History of the Church of England tions to the contrary. But rather I verely suppose, seings such commaundements of God, as they knew, they willingly folowed, they would also have conformed them selves to the Catholik judgement, if they had ben so informed. But nowe Sir you, and your companions, if hearing the decrees of the Apostolike see, or rather of the universall church and that also confirmed in holy write, you folow not the same, you offend and sinne herein undoubtedly. For though your fathers were holy men could yet those few of one so smal corner of the uttermost ilond of the earth, prejudicat the whole church of Christ dispersed through the universall worlde? And if your father *Columba* (yea and our father, if he were the true servaunt of Christe) were holye and mightye in miracles, yet can he not by any meanes be preferred to the moste blessed prince of the Apostles, to whom our Lorde sayed, *Thou arte Peter, and uppon this rocke I will builde my churche, and hell gates shall never prevaile against her: and to thee I will geve the kayes off the kingdome of heaven.*

Math. 16. Thus when *Wilfrid* concluded, the kinge saied unto bishop *Colman*: Were these thinges in dede spoken to Peter of our Lorde? To whom the bishop answered, yea. Can you then (saieth the kinge) geve evidence of so speciall authoritie geven to your father *Columba*? The bishop answering, No, the kinge spake unto bothe parties, and sayed. Agree ye bothe in this without any controversy, that these wordes were principally spoken unto Peter, and that unto him the kayes of the kingdome of heaven were geven? When bothe had answered, yea: the kinge concluded and saied. Then I saye unto you, that I will not gainsaie such a porter as this is,

Note the conclusion of the kinge.

but as farre as I knowe, & am able, I will covet in all pointes to obey his ordinaunces, lest perhaps when I come to the doores of the kingdome of heaven, I finde none to open unto me, having his displeasure, whiche is so clerely proved to beare the kayes thereof. Thus when the kinge had sayed, all that sate and stode by of all sortes and degrees, abandoning their former unperfecenesse, confourmed them selves to the better instructions whiche they had nowe lerned.

The
third
Booke
The.26.
Chapter

HOW BISHOP COLMAN BEING OVERCOMED, RETOURNED HOME, AND TUDA SUCCEEDED IN THE BISHOPRICKE. ALSO WHAT TRADE OF LIFE THOSE GOVERNOURS OF THE CHURCH LEAD. The.26. Chap.

THE controversy being thus ended, and the assemblie dissolved, bishop *Agilbert* returned home. Bishop *Colman* also seing his doctrine and secte reprovved, taking with him such as would folow him, that is, such as refused to accept the Catholike observation of Easter and the bearing of a roundshaven crowne (for of that matter also much disputation then was had) returned unto Scotland minding to deliberat there with his countremen what to folow herein. Bisshop *Cedda* forsaking the Scottes embraced the catholike tradition and returned to his bishoprick. This controversie was moved in the yeare of our Lorde .664. in the 22. yeare of kinge *Oswiu*, and in the xxx. yeare after the Scottes had ben bisshops over the englishmen. For *Aidan* gouverned the churche 17. yeares, *Finanus* ten, and *Colman* thre. After the departure of *Colman* in to his countre, *Tuda*

An.664.

The History of the Church of England was sett bishop over the Northumberlandmen, instructed and created bishop amonge the South Scottes, bearing after the maner of that countre, a rounde shaven crowne, and observing the Easter after the Catholike maner. He was a man of great vertu, and holynesse, but he gouerned the church a small time. For he came out of Scotland, whiles *Colman* was yet bishop, teaching bothe in worde and with example diligently the true faith in Christ. In *holy Ilond*, at the departure of the Scottes, *Eata* a reverend father and most meke person was made Abbat over therest of the monkes which remained. Who before had ben Abbat of *Mailros* at the suite of bishop *Colman* obtaining it of kinge *Oswiu* at his departure, bicause the same *Eata* had ben one of the xii. scholers of bishop *Aidan*, which at his first coming in to England he brought up. For this bishop *Colman* was derely loved of kinge *Oswiu* for his rare wisdom and vertu. This *Eata* not longe after was made bishop of holy Ilond. Bishop *Colman* at his departing toke with him certain of the bones off bishop *Aidan*. Part also he left in the church which he was bishop of, laying them up in the vestry thereof.

Commendation of the Scottish monkes, which gouerned first the english church in the Northe countre.

But how sparefull personnes he and his predecessours were, and how greatly they abstained from all pleasures, even the place, where he bare rule, did witnesse. In the whiche at their departure fewe houses were founde beside the church: that is to saye, those houses only without the which civill conversation could nowise be maintained. They had no mony, but cattail. For if they tooke anye mony of riche men, by and by they gave it to poore people. Neither

was it nedefull that either mony should be gathered or houses provided for the receiving and intertainement of the worshipfull and welthy. Who never came then to church, but onely to praye and to heare the worde of God. The kinge him selfe, when occasion served to resort thither, came accompayned only with fyve or six persons, and after praier ended, departed. But if by chaunce it fortuneth that anye of the nobilitie or of the worshipfull refreshed them selves in the monasteries, they contented them selves with the religious mens simple fare and poore pittens, looking for no other cates above the ordinary and daily diett. For then those lerned men and rulers of the church sought not to pamper the panche, but to save the soule, not to please the worlde, butt to serve God. Whereof it came then to passe that even the habite of religious men was at that time had in greate reverence. So that where anye of the clergie or religious person came, he shoulde be joyfully received of all men, like the servaunt of God. Againe if any were mett going on journey, they ranne unto him, & making lowe obeissaunce, desyred gladly to have their benediction either by hand or by mouth. Also if it pleased them to make any exhortation as they passed by, every man gladly and desirously harkened unto them. Upon the Sondays ordinarily the people flocked to the church or to monasteries, not for bely chere, but to heare the worde of God. And if any priest came by chaunce abroad into the village, the inhabitaunts thereof would gather about him, and desire to have some good lesson or collation made unto them. For the priestes and other of the clergie in those daies used

The
third
Booke
The .26.
Chapter

Vertu win-
neth autho-
rite, vice
leseth.

Religious
men in our
primitive
church rever-
enced.

The behavi-
our of
priestes in
our primitive
church.

The History of the Church of England not to come abrode in to villages, but only to preache, to baptise, to visit the sicke, or (to speake all in one worde) for the cure of soules. Who also at that time were so farre from the infection of covetousnes and ambition, that they would not take territories and possessions toward the building of monasteries, and erecting of churches, but through the earnest suite, and almost forced of noble and welthy men of the worlde. Which custome in all pointes hath remained a longe time after in the clergy of Northumberland. And thus much of these matters.

HOW EGBERECHT A HOLY MAN, ENGLISH BORNE, LEAD A RELIGIOUS SOLITARY LIFE IN IRELAND. The .27. Chapter.

An. 664.

THIS very yeare of our Lorde 664. a great eclipse of the Son happened the third daye of Maye, about ten of the clocke. In the which yeare also a sodain great plague, consuming first the south partes of Britanny, taking holde also in Northumberland with longe and much continuance, wasted away an infinit number of men. In the which mortalite the foresaied bishop *Tuda*, was taken out of the worlde, and honourably buried in a monastery, called *Pegnalech*. This plague perced also even to Ireland. There were at that time in the Iland divers young gentle men & other of England, which under *Finanus*, and *Colmanus* their bishops, had departed a side thither, partly to study, partly to live more straightly. And some of those forthwith bounde them selves to the religious habit, some other wandering rather about the celles and closets of such as taught,

folowed more their study and lerning. All these the Scottes entertained gladly & cherefully, geving them not only their borde and their lerning free, but bookes also to lerne in. Amonge these, two young gentlemen of England were of great towardnesse above the rest, *Edelhun* and *Ecgbert*. Of the which two the former was brother unto *Edeluin* that blessed man, who in the age folowing lived also in Ireland for studies sake, from whence with great lerning and knowleadg returning home to his countre, he was made bisshop of *Lindisse*, and ruled the church honourably a longe time. These younge gentlemen living in the monastery (which in the Scottish tounge is called *Rathmelsig*) all their companyons being other taken away by the mortalite, or otherwise gone abroad, remained bothe of them behinde, lying sicke of the plague. *Ecgbert* one of the two when he thought his time was come to die (as I lerned by the report of a most trusty and reverent olde man which tolde me he heard the whole story at Ecgberts owne mouthe) departed very erly out of his chamber, where the sicke were wonte to lye, and getting him to a secret commodious place, sate downe all alone, began diligently to thinke on his former life, & being pricked with the remembraunce of his sinnes, washed his face with teares, beseching God from the bottom of his hart, to lende him life and time of repentaunce, to bewaile and recompence with amendment of life, his former negligences and offences. He vowed also, never to returne home to his countre where he was borne, but to live as a pilgrim all daies of his life. Againe beside the ordinary service of the canonicall houres (if sicknes or weakenesse of body let-

The
third
Booke
The .27.
Chapter

Lincolne
shere.

Vowes in
sickenesse,
Canonicall
houres.

The History of the Church of England ted him not) to say every daye the whole psalter to the honour and praise of almighty God. Last of all to faste ones every weke, one whole daye and night. His vowes, praiers and lamentinges thus being ended, he returned to his chamber, and finding his felow a slepe, went also to bedde, to take some reste. Which after he had a litle done, his felowe waking looked upon him, and saied. O brother Ecgbert, what have ye done? I had hoped, we should bothe have passed together to life everlasting. But now understand ye, ye shall have your request. For by a vision it was reveled unto him, bothe what the others petition was, and that he had obtained it. What nede many wordes? *Edilhun* the night folowing departed. *Ecgbert* recovered, & living many yeres after being made priest, leading a life worthy of that vocation, after great amendment of life, as he desired, departed this worlde of late, to witt, in the yeare of our Lorde 729. in the xc. yere of his age. He lead his life in great perfection of humilite, mekenes, continency, innocency and of righteousness. Whereby he profited much bothe his owne countre, and the place where he lived in voluntary banishment, the scottes & the pictes, in example of living, in diligence of teaching, in authorite of correcting, in bountifulnesse of bestowing that which the riche gave abundantly unto him. Beside his vowes mencioned before, he made and kept other as that thourough out the whole lent he never eate more then ones in the daye: eating also then nothing els but bread and thinne milke & that with a certain measure. His milke was of one day olde, which the day before he would eate it, he was wont to put and kepe it in a

viole, and the night folowing, skimming away the creme, with a litle bread to drinke it up. This kind of faste he used to kepe xl. dayes before Christmas, and as longe after whitson tyde, all his life tyme.

The
third
Booke
The.28.
Chapter

HOW AFTER THE DEATH OF BISHOP
TUDA, WILFRID IN FRAUNCE, & CEADDA
AMONGE THE WEST SAXONS WERE
MADE BISHOPS OF NORTHUMBERLAND
PROVINCE. The .28. Chapter.

IN this meane tyme kinge *Alcfrid* sent *Wilfrid* his priest unto the kinge of Fraunce, that he might in his dominions be consecrated bishop. Who sent him to be consecrated of *Agilbert* (of whom we made mencion before,) being then bishop of Paris, where he was consecrated withe great honour of him and many other bishops meting for that purpose together in a Manour of the kinge called, *In compendio*. Bishop *Wilfrid* making some abode in Fraunce after his consecration kinge *Oswiu* folowing the example and diligence of his sonne kinge *Alcfrid* sent in to kent a holy man, vertuous, sufficiently lerned in holy scripture, and a diligent perfourmer of that he had lerned, to be created bishop of *Yorke*. This man was a priest, and called *Ceadda*, brother to the most Reverend bishop *Ceddi* (of whom we have often mencioned before) and Abbat of the monastery of *Lesting*. The king sent also withe him an other of his priestes *Eadhed* by name, who after in the reign of kinge *Ecfrid*, was bishop of *Rhyppon*. But they at their arrivall to kent, finding the Archebishop of Caunterbury, *Deusdedit*,

Consecration
of Bisshops
with a num-
ber of other
Byshops.

The duty of
a Byshop.

departed, and no man yet supplying his rowme, stroke over to the west Saxons, where *Wini* was bishop, & of him this vertuous man *Ceadda*, was consecrated bishop, having withe him to assist and accompany him at the consecration, two other bishops of the olde Britons, who continewed yet in their accustomed observation of Easter beginning from the fourteenth daye of the chaunge, contrary to the canonically and right order, as we have often saied before. There was not at this tyme, beside this bishop *Wini*, any one true bishop and rightly consecrated in all *Britanny*. *Ceadda* then being thus created and consecrated bishop, began seriously to sett forthe the truthe of gods word, to leade his life in chastite, humilite, and abstinence to study & much teaching. For the which intent he visited continually the cytes, townes, villages, yea and privat houses in his diocese, and that not making his journey on horsebacke, but going allwaies on foote, as the Apostles used. All this he had lerned of the vertuous bishop *Aidan*, and of his brother bishop *Ceddi*, whose vertuous examples he endeoured him selfe allwaies to folowe, and to teache the same to other. *Wilfrid* also returning to England nowe a bishop, instructed much the church of England and reduced them to the Catholike unite, touching externall rites and observations in many pointes. Whereby it came to passe, that Catholike ordonaunces taking place, and beginning daily to be more and more embraced, the whole company of the Scottes, which then lived amonge the english men, either yielded to the same, or els returned back to their countre.

HOWE WIGHARD PRIEST WAS SENT TO ROME, TO BE CONSECRATED ARCHEBISHOP OF CAUNTERBURY, AND HOW HE DIED THERE, ACCORDING AS BY LETTERS FROM THE POPE IT WAS SPECIFIED.

The .29. Chap.

AT this tyme the most worthy and renouned kinges of England, Oswiu of the North countre, and *Ecgbert* of kent and the places adjoyning, deliberating betwene themselves, touching the paisible gouernment of the church (for kinge *Oswiu* had now perfittly lerned, though he were brought up of the Scottes, that the church of Rome was the Catholike and Apostolicall church) by the choyse and consent of the holy clergy of England called unto them one Wighard a priest, a man of great vertu and worthy to be a bishop, one of the clergy under *Deusdedit* the deceased Archebishopp, and sent him to Rome to be consecrated, to the intent that he being made Archebishop, might consecrat and order other byshops for the Catholike churches of Englishe men through out all Britanny. But Wighard coming to Rome, before he could be consecrated bishop, departed this life, whereupon the Pope sent backe to kinge *Oswiu* these letters.

The church
of Rome.

To our most honorable Son, *Oswiu*, kinge of the Saxons, *Vitalianus* Byshop, the servant of those which serve God.

We have received your excellencies wishefull letters, by the perusall whereof, we perceived your excellencies most godly devotion, and fervent zeale to attaine everlasting life, hoping assuredly that as you now reigne over your people,

A letter of
Vitalianus
the Pope to
king *Oswiu*.

The His-
tory of the
Church of
England

so in the life to come you shal reign with Christ, for as much as by his Souverain help and grace, you are now converted to the true, right and Apostolike faith. Blessed is that people, over whom God hath placed a prince of such wisdom, vertu, and desire of Gods honour. As the which not only serveth God him selfe incessantly, but also laboureth to draw all his subjects to the right unite of the Catholike and Apostolicke faith, purchasing them thereby undoubted salvation of their soules. For who hearing this joyefull report of such a Prince, will not also rejoyse thereat? What Christen hart will not leape for joye, and conceive singular comfort of so zelous furthering of the faith? Truly considering the happy conversion of your nation to the serving of almighty God, I remembre and see in you the oracles of the divine prophets accomplished, as it is written in Esay. *In that day the roote of Jesse standeth up for a token to the people, him the nations shal cal upon.* And againe. *Heare o ye Ilandes, and harken ye people that dwell a farre of.* And within a few wordes after the prophet crieth to the church. *It is not enough that thou shalt serve me, in restoring the tribes of Jacob, and in converting the dragges of Israel. I have geven the for a light to the nations: that thou be my salvation even to the furdermost of the earth.* And againe. *Kinges shal see, princes shall arise and shall adore.* And a litle after. *I have geven the for a leage of my people, that thou shouldest raise up the earth, and possesse the scattered inheritages, & saye to those which laye bounde, come ye forth: and to those wich sate in darcknes, be ye opened.* And againe. *I the Lord have called thee in righteousnes, and have taken thy hand, and have saved*

Esaiæ. 11.

49.

42.

thee, and have set thee to be a light unto nations, and to be a leage betwene my people, that thou maiest open the eyes of the blind, and deliver from bondes the bounde, the man sitting in darckenes out of the prison. Beholde most honourable Sonne, by the verdict of the prophets it is most clere, that not onely you, but all nations shall beleve in Christ the maker of all thinges. It behoveth therefor your highnes being now a parte of Christe, to folowe in all thinges and allwaies the sure rules and ordonnaunces of the head of the Apostles, as well in observing your Easter, as in all other thinges delivered by the holy Apostles Peter and Paule. Whose doctrine doth daily lighten the hartes of all true belevers, no lesse then the two lightes of the element, geve light to the whole worlde. And after many other wordes written touching the uniforme observation of Easter through out the whole worlde, it foloweth in the letter. As touching one well furnished with lerning and other qualites mete to be your bishop, according to the tenour of your letters we could yet so sodenly finde none ready, the journey being so longe to you. Truly as soone as we shall espie out a mete person and worthy of that vocation, we shall direct him spedely to your countre. That by his preaching and holy scripture he may thouroughly roote oute all the wicked darnel of the enemy out of your Ilond, by the helpe and grace of almighty God. The presents which your highnes directed to the blessed prince of the Apostles, for his perpetuall memory, we have received, thanking therefore your highnes, beseching with all our clergy, incessantly the goodnes of God, for your highnes preservation and good estat. The

The
third
Booke
The .29.
Chapter

The His-
tory of the
Church of
England

bringer of your presents is departed this life, and is laied at the entry of the blessed Apostles towmes, we much lament- ing and bewailing at his departure here. Notwithstanding by the bearers of these our presents we have sent the jewels of holy Martyrs, that is, the reliques of the blessed Apostles Peter and Paule, and of the holy Martyrs, *S. Laurens*, John and Paule, of *S. Gregory*, and of *Pancratius*, all to be deliver- ed to your highnes. To your Lady and bedfelowe, our spiritual daughter, we have sent by the saied bearers a crosse of golde having in it a nayle taken out of the most holy chaines of the blessed Apostles Peter and Paule. Of whose godly behaviour we understanding have all as farre rejoyced, as her vertuous dedes are before God pleasaunt and acceptable. We besече therefore your highnes to fur- der and sett forward the conversation of your whole Ilond to the faith of Christ. You shall not undoubtedly lacke herein the speciall protection of our Lorde Jesus Christ the redemer of all mankinde who will prosper you in all thinges to the encreasing of his true belevers, and planting of the catholike and Apostolike faith: For it is written. *Seke ye first the kingdome of God, and the righteousnes thereof, and all these thinges shall be cast unto you.* Truly your highnes seketh, and shall no doubt obtaine, and all partes of your Ilond (as we wish and desire) shall be brought under your allege- aunce. We salute your highnes with most fatherly affection, beseching continually the mercy of God that it will vouchesafe to assist you and all yours, in the perfourmance of all good workes, that in the worlde to come ye may all live and raigne with Christ. The heavenly grace from above

Matth. 6.

preserve alwaies your highnes. In the next booke following we shall have occasion to declare who was founde and appointed bishop in place of Wighard that died at Rome.

The
third
Booke
The .30.
Chapter

HOW THE PEOPLE OF ESSEX & LONDON
IN A TIME OF PLAGUE RETOURNING TO
IDOLATRY, BY THE DILIGENCE OF JARU-
MANUS THEIR BISHOP, WERE SOONE
BROUGHT HOME AGAINE. The .30. Chap.

AT this time Sigher and Sebbi kinges ruled over the people of Essex and London after the death of Suidhelme (of whom we have spoken before), althoughe these were also under the alleageaunce of Wulfher king of the Middleland englishmen. This province being visited with that greate plague and mortalite (which we mencioned before) Sigher with the people over whom he ruled forsaking the sacramentes of Christes religion fell to Apostasie. For bothe the kinge him selfe, and many as well of the people as of the nobles, loving this present life, and not seking after the life to come, or els not beleving any such life at al, began to renew their temples which stode desolat, and to worship idols, as though they could therby escape the mortalite. But Sebbi his companion with al under him persevered devoutly in the faith, and ended his life in great felicitie, as we shal herafter declare. Wulfher the king understanding parte of his dominions to fal from the faith, for to call them backe againe, sent unto them bishop *Jarumannus*, the successor of Trumher, who by much labour

The His- and diligence being a man of great vertu, painfull, and
tory of the zelous, (as a certain priest waiting then upon him and help-
Church of ing him in preaching the ghospell reported unto me)
England brought them to the faith againe, bothe the kinge and all
his people. So that abandoning and throwing downe
their temples and altars, they opened againe the
churches, confessed gladly the name of Christ,
and chose rather in hope of resurrection to
dye, then in the filth of idolatry to live.
Which being so brought to passe
their priestes and instructers re-
turned home withe much
joye and comfort.

HERE END THE FIRST THREE BOOKS
OF BEDE'S HISTORY OF THE CHURCH
OF ENGLAND TRANSLATED BY THOMAS
STAPLETON NEWLY PRINTED AT THE
SHAKESPEARE HEAD PRESS
STRATFORD-UPON-AVON
MCMXXIX

THE FOURTH BOOKE OF THE HISTORIE OF THE CHURCHE OF ENGLANDE

HOW AFTER THE DEATH OF DEUSDEDIT,
WIGHART BEING SENT TO ROME TO
BE MADE BISHOP, AND DYING THERE,
THEODORE WAS CONSECRATED ARCHE-
BISHOP, AND SENT IN TO ENGLAND
WITH A CERTAIN ABBAT NAMED ADRIAN.

The .i. Chapter.

THE same yeare of the foresaied eclipse and pestilence that soone after folowed, in which also bishop Colman overcommmed by the generall and uniforme sentence of the Catholikes, returned home to his countre, *Deusdedit* the sixt Archebishop of Caunterbury died, the xiiii. daye of July. *Erconbert* also kinge of kent departed this world the very same moneth and day, and left to his sonne *Ecgbert* the Crowne and kingdom, which he received and held by the space of ix. yeres. At that time the See of Caunterbury being vacant a great while, and the diocese desirous of a bishop, *Wighart* a vertuous priest, a man very well lerned, skilfull of the Canons, rules, and disciplines of the church, and an english man borne was sent to Rome bothe by *Ecgbert* and also *Oswiu* kinge of Northumberland (as we have mencioned before) and with him certain presents to the Pope Apostolike, as great store of plate, bothe silver and

The History of the Church of England
golde. Being arrived to Rome in the time that *Vitalianus* governed the Apostolike see, & having declared the cause of his coming to the saied Pope, within short space, he and almost all his company were taken with the pestilence and died. Whereupon the Pope with advise and counsell enquired diligently, whom he might direct for Archebishop over the churches of England. In the monasterie of *Niridan* not farre from *Naples* in *Campania*, there was an Abbat named *Adrian*, an African borne, a man very well lerned in the scriptures, thouroughly instructed bothe in monasticall discipline, & in ecclesiasticall gouvernement, very skilfull of the greke and latin tounges. This man being called to the Pope, was willed of him to take the bishoprike upon him, & travail unto England. But he answering that he was no mete man for so high a degree, promised yet to bringe forth one, which bothe for his lerning and for his age were more worthy of that vocation. And offred to the Pope a certain monke living in a Nunnery there by called *Andrew*, who though he were of all that knewe him, esteemed worthy of the bishoprike, yet for the impediment of his weake and sickely body, it was not thought good to sende him. Then *Adrian* being required againe to take it upon him, desired certain daies of respite, if happely in the meane time, he could finde any other mete to supplie that rounge. At this time there was in Rome a certain monke of *Adrians* acquaintaunce, named *Theodore*, borne at *Tarsus* in *Cilicia* a man bothe in prophane and divine knowleadg, and in the greke and latin tounge excellently lerned, in maners & conversation vertuous, and for age reverend, being then lxvi.

yerer olde. Him Adrian offered and presented to the Pope, and obtained that he was created bishop. Yet with these conditions that Adrian should accompany him in to England, bicause having twise before travailed in to Fraunce for divers matters, he had therefore more experience in that journey, as also for that he was sufficiently furnished with men of his owne. But chiefly that assisting him alwaies in preaching the ghospell, he should geve diligent eye and waite, that this Theodore being a greke borne, enduced not after the maner of the grekes any doctrine contrary to the true faith receaved, in to the english church, now subject unto him. This man therfore being made subdeacon, taried yet in Rome iiii. moneths, untill his heare was full growen: to take the ecclesiasticall tonsure rounde, which before he had taken like unto the East church after the maner of S. Paule, whereof we shall hereafter treat more at large. He was consecrated bishop of *Vitalianus* then Pope, in the yeare of our Lorde 668. the xxvi. daie of Marche upon a Sondag. After the xxvii. of May in the company of Adrian the Abbat he was directed to England. Their journey commenced first by see they arrived to Marsilia, and so by lande to Arles, where delivering to John the Archebishop letters of commendation from *Vitalian* the Pope, they were receaved and enterteyned of him, untill that *Ebroinus* chief of the kinges Courte gave them saulfeconduit to passe and go whither they entended and woulde. Which being graunted them, *Theodore* tooke his journey to *Agilbert* bishop of Paris, of whome we have spoken before, and was very frindly receaved of him and kept there

An. 668

The countre
about Lyons.

a longe tyme. But Adrian went first to *Emmeson* and after to *Faron* bishop of *Meldes*, and there continewed and rested with them a good space. For wynter was at hand & drave them to abyde quietly in such convenient place as they could gett. Now when word was browght to king *Egbert*, that the bishop whom they had desired of the Pope of Rome was come, and rested in Fraunce, he sent thither straight waye *Redfride* his lieutenant to bringe and conducte him. Who when he came thither, tooke *Theodore* with the license of *Ebroinus*, and browght him to the porte that is named *Quentavic*. Where they continewed a space, bicause *Theodore* was weake, sicke and wery. And as sone as he began to recover health againe, they sayled to England. But *Ebroinus* withhelde backe Adrian, suspecting he had some embassie of the Emperours to the kinges of England against the realme of Fraunce wherof at that time he had speciall care and chardge. But when he founde in dede that he had no such thinge, he dismissed him and suffred him to go after *Theodore*. Who as soone as *Adrian* came to him, gave him the monasterie of *S. Peter* thapostle, where, (as I have mentioned before) the Archebishops of Cauntourbury are wonte to be buried. For the Pope *Apostolique* had required

The Augustins
in
Caunterbury.

Dominus
Papa Aposto-
licus.

Theodore at his departinge, to provide and geave
Adrian some place in his diocese, where he and
his company might commodiously
continewe and live to-
gether.

HOWE THEODORE VISITED THE COUN-
TREE, AND HOWE THE CHURCHES OF
ENGLAND RECEAIVED THE TRUE CATHO-
LIQUE FAITH, AND BEGAN ALSO TO
STUDIE THE HOLY SCRIPTURES, AND
HOW PUTTA WAS MADE BISHOP OF
ROCHESTER FOR DAMIAN. The .2. Chap.

THEODORE came to his church the 2. yere after his
consecration, the xxvii. day of may being sonday, and
continewed in the same xxi. yeres, three moneths, and xxvi.
daies. And straight way he visyted all the countree over
where soever any english people dwelled (for all men did
most gladly receive him and heare him) and having still
with him the companie and helpe of *Adrian* in all thinges,
dyd sowe abroad and teache the right wayes and pathes of
good living, and the canonical rite and order of keping the
feast of Easter. For he was the first Archebishop, unto
whome all the whole church of the English nation dyd
consent to submit them selves. And bicause both he and
Adrian, as we have sayd, were exceding well learned both
in profane and holy literature, they gathered a company of
disciples or scholers unto them, into whose breastes they
dayly dyd powre the flowing waters of holesome know-
ledge. So that beside the expounding of holy scripture un-
to them they dyd with al instructe their hearers in the
sciences of musick, Astronomie, & *Algorisme*. In the toun-
ges they so brought up their scholers, that even to this day
some of them yet living can speake both the Latin and
Greeke tonge as well as their owne in which they were borne.

The duty of
a Byshop.

Theodore
the first
Primat of all
England.

The felicity
of the english
church,
under Theo-
dor the

Archebishop
of Canter-
bury.

Singing in
churches
through out
all England.

Neither was there ever since the English men came first to *Britaine*, any tyme more happie than at that present. For England then had most valiant and Christian princes. It was feared of all barbarowse and forrain nations. The people at home was all wholly bent to the late joyfull tydings of the kingdome of heaven. And if any man desired to be instructed in the reading of holy scriptures, there lacked not men expert and cunning ready to teache him. Againe at this time the tunes and notes of singing in the Church, whiche untill than were only used and knowen in *Kent*, began to be learned through all the churches of England. The first master of songe in the churches of Northumberland (except James whom we spake of before) was Eddi surnamed Stephen, who was called and browght from kent by *Wilfride* a man most reverend, whiche first among all the byshops that were of the English nation, dyd learne and deliver the Catholique trade of life to the English Churches. Thus Theodore vewing over and visiting eche where, dyd in convenient places appoynt bishops, & with their helpe and assistance together, amended such thinges as he found not well and perfecte. And among all other when he reprovved bisshopp *Chadda*, for that he was not rightly consecrated, he made moste humble awnswer, and sayde: If yow thinke that I have taken the office of a byshop not in dewe order and maner, I am ready withe all my hart to give up the same, for I did not thinke my selfe ever worthy therof, but for obedience sake being so commaunded I dyd agree althowgh unworthy to take it upon me. Whiche humble awnswere of his *Theodore* hearing, sayd

that he should not leave his bisshopricque, but dyd himselfe supplye and complete his consecration after the right and dewe Catholique maner. The very sametyme in whiche after the death of *Deusdedit*, an Archebysshopp of Caunterbury was sewed for, consecrated, & sent from Rome, Wilfrid also was sent from England to Fraunce there to be consecrated. Who bycause he retourned into kent before *Theodore*, did make priestes and deacons untill the time that the Archebisshop himselfe came to his see. Who at his coming to the citie of *Rotchester* where the see had bene nowe longe vacant by the death of *Damian*, did appoint & consecrat byshop there, a man better skilled in the ecclesiasticall discipline, and more geven to plaine and simple sinceritie of lyfe, than any thinge politike in worldly affayres. His name was *Putta*, a good churche man, and cunning in musike after the Romaine use, which he had learned of Pope Gregories scholers.

The
fourth
Booke
The .3.
Chapter

Byshop
Chadd a man
of great
humbleness.

HOW CHADDA AFORE MENTIONED WAS APPOINTED BISHOP OF THE MARSHES OR MIDDLEENGLISHMEN AND OF HIS LYFE, DEATH, AND BURIALL. The 3. Chap.

AT that time was *Wulpher* king of the Marshes, who after the death of *Jaruman*, desired of *Theodore* to have an other bishop appointed for him and his. But *Theodore* would not consecrate them a newe bishop, but desyred king *Oswiu*, that *Chadde* might be their bishop, who at that time lived quietly in his monasterie at *Lesting*, and *Wilfrid* ruled the diocese of yorke, and also of all Northumberlande,

Lincolne diocese, and
Lichfield, and
Worceter.

The His-
tory of the
Church of
England

and of the Pictes to, as far as kinge Oswius dominion dyd
reache. And bicause the said most reverend bishop Chadde
was wonte alwaies to preache and doo the worke of the
ghospell more walking a fote wher he went, than on horse-
backe. *Theodore* willed him to ryde, when so ever he had
any journey to take. But he refusing utterly so to doo for
the exceding desire and love that he had of that holy labour
and travaile, *Theodore* himselfe did lifte him on horsebacke
with his owne handes, knowing him in dede to be a very
holy man, and so compelled him to ride whether nede re-
quired. Chadd being thus made bishop of the Marshes,
the middle english men and of *Lindisse*, he diligently go-
verned the same after the examples of the auncient fathers
in great perfection of life. Unto whom also king *Wulpher*
gave the land of .l. tenements to build a monasterie with all
in the place which is called *Etbeare*, which is by a wood in
the province of *Lindisse*, where untill this daye the steppes
of monasticall lyfe which he began and placed there, do yet
remain. The seate and chiefe mansion of the diocese he
held at *Lichfield*, where he dyed also and was buried, and
where untill this day contineweth the see of the bishops
that succede in the same province. This man had made
himselfe not far from the churche a certaine closet and pri-
vate mansion, in which as often as he was at leysure from
the busynesse and ministerie of the ghospell, he was wont
to pray and reade secretly with a fewe, that is to saye, vii.
or viii. bretherne with him. And when he had governed
the church most worthely in that province two yeres and
an halfe, by the dispensation and appointment of God

*Lincolne
shere.

above, that time came, which the Ecclesiastes speaketh of: *There is a time to lay abroad stones, and a time to gather them together againe.* For there came a plague sent from God, which by the death of the body removed the live stones of the church from the earthly places to the celestiall building in heaven. For very many of the church of this most reverend bisshop were taken out of this life. And when his howre was come to, that he should passe out of this worlde to our Lorde, it happened on a certaine day, that he abode in the foresayd closet, and had no mo but one brother with him, whose name was *Owen*, all the reast of his felowes being retourned to church, as the cause and houre required. This same *Owen* was a monke of great perfection, and one that had forsaken the world with pure intent and hope of the rewarde of heaven, a man for all pointes worthy to whome God in speciall wise might revele and shewe his secrettes, and well worthy to whose wordes the hearers may give credit. For coming with *Queene Edildride* from the province of the East English. and being the chief off her servauntes, and governour of her house, for the great zeale of faith that encreased in him determining with himselfe to renounce the world, did in dede accomplysh the same not slackely and negligently, but in such sort uncladd himself of worldly matters, that forsaking all that ever he had, being clothed but with plaine and poore apparayl & bearing an hatchet or axe in his hand, came to the monasterie of the same most reverend father, called *Lestinghe*. For he signified that he would entre into the monasterie not for ease and idlenesse, as some do, but to travaile and labour:

Eccles. 3.

The His-
tory of the
Church of
England

which thing he well shewed and proved in his doinges : for the lease able and apte that he was for the studie & meditation of the scriptures, the more diligent and painfull he was to worke with his handes. Finally his reverence and devotion was such that the bishop accepted him for one of his brethern to accompany him with the other fewe in the foresaid closet. Where while they with in were occupied in reading and prayer, he without dyd those thinges abrode that were necessarie to be done. And on a certaine day as he was dooing some such thing abrode, the reast being gone to church, as I began to say, and the bishop being alone in the oratorie of the house, occupied in reading or prayer, this *Owen* heard sodainly (as he after told) a most swete noyse of voyces singing and rejoysinge comming downe from heaven to the earth : the which voice, he sayd, he first heard begynning from the south east, that is, from whence the depth of winter commes, and then by litle & litle drawinge nere him, untill it came to the roofe of the oratorie where the bishop was, where it entred, filled it within, and compassed it all rownd about. Whereat geving earnestly mind to marke the thinge that he heard, he did againe as it were about an houre after heare the same joyfull song go up and ascend from the roofe of the said oratorie, and retourne up to the heavens the very same way that it came, with unspeakeable swetenes. Whereat as he mused a space and was as it were astounded, imagining and devising depe-ly in his minde what this might be, the bishop opened the oratorie windowe, and as he used to doo, made a noyse and signe with his hande, and bad some man come into him, if

there were any body without. Then came he straight way, to whome the bisshop said: Go to the churche quickly, & cause those vii. bretherne to come hither, and come you with them to. And when they were come, first he admonished them to kepe among them selves, and toward all faithfull folke the vertue of charitie & peace, and also with unwearie continuance to folowe the rules and orders of monastical discipline, which they had either learned of him, and sene in him, or founde in the doings or sayings of the former fathers. And then did he tell them moreover, that the day of his departing was very nigh at hand. For that most lovely geast, quod he, who was wonte to visit our bretherne, hath voutsafed this day to come to me also, and to call me out of this world. Wherefore go your waies to churche againe, and speake unto the bretherne that with their prayers they both commend unto our Lorde my departing, & remember also with fasting, watching, prayers, and good workes to prevent their own departing the houre wherof is uncertaine. And when he had spoken these and mo like wordes, and that the brethern had taken his blessing, and wer gone forth very heavy and sad, he that only heard the heavenly song, came in againe, and casting himselfe flat on the ground, sayed: I beseke you good father, may I be so bold as to aske you a question? Aske what you will, quod he. Then, quod the other, I pray you tell me, what was that song which I heard of that joyfull company descending from heaven upon this oratorie, and after a time retourninge to heaven againe. He aunswered & saied to him: If you have hearde the voice of the song, and un-

The History of the Church of England

Howseling before death.

The great feare of God in Byshopp Chadd.

derstoode the comming of the heavenly companies, I commaund you in the name of our Lorde to tell no man herof before my death. They were in dede the spirites of angelles, which came to call me to the heavenly rewardes, which I have alway loved and longed for, and after vii. daies they have promised to come againe and take me with them. The which was in dede fullfilled even as it was foretolde him. For straight way was he taken with a feyntnes of bodye, which daily grewe more grevouse upon him and the vii. daye (as it had bene promised him) after he had first forewarded his departing with the receiving of the bodie and bloud of our Lord, his holy soule loosed from the prison of the bodie was caried and lead (as we may well beleve) of the company of Angelles to the joyes everlastinge. And it is no mervaile, if he gladly behelde the day of death, or rather the day of our Lorde, which daye he did alwaies carefully looke for till it came. For among his manifold merites of chastitie and abstinence, of preaching, of praier, of wilfull povertie, and other vertues, he was so far humbled to the feare of our Lorde, so much mindful of his later end in all his workes, that (as a certaine brother named *Trumbert* was wont to tell me, one of them that read the scriptures to me, and was brought up in his monasterie and government) if perhaps while he were reading, or doing some other thing, there rose any sodaine great blast of wind, by and by wold he cal on the mercy of our Lord, and beseke him to have pitie on mankinde. But and if there came a blast yet more vehement, then wold he shut up his booke and fall downe on his face, and set him selfe

more fervently to prayer. And if any stronger storme or blustreing showre continewed long, or that lightning and thunders did make both the earth and ayre to shake for feare, then would he go to churche, and earnestly set his mind to praier and saying of psalmes, untill the ayre waxed clere againe. And when some of his companie asked him, why he did so: Have ye not read, quod he: *That our Lord hath thundred from heaven, and the most high hath given his voice? He hath sent out his arrowes, and scattered them abroad, he hath multiplied lighteninge and troubled them?* For our Lorde moveth the ayre, reyseth up windes, shooteth out lighteninges, thundreth from heaven, to styrr up the creatures of the earth to feare him, to cal againe their hartes to the remembraunce of the judgement to come, to plucke downe their pride, and abate their boldenes, and thus to bringe to their mindes that terrible time, when both heavens and earth shall burne, and himselfe come upon the clowdes with great power and majestie to judge both the quicke and the dead. And therefore, quod he, it behoveth us with dewe feare and love to yelde and give place to his warning from heaven that as ofte as he trowbleth the ayre, and lyfteth upp his hande as it were threatning to strike, and doth not yet strike, we strayght way call upon his mercie, and boulding owt the very botome of our hartes, and casting owt the dregges and relikes of synne, do carefully provide that we never deserve to be stricken at all. With the revelation and relation of the foresayd brother concerning the death of this bysshopp, the wordes also of *Ecgbert* the most reverend father do well agree, of whome we spake before. Whiche

The
fourth
Booke
The .3.
Chapter

Psal. 17.

The History of the Church of England

Lincolne
shere.

Charite be-
leueth all
things.
1. Cor. 13.

Miracles at
the tombe of
S. Chead.

Ecgbert at the tyme when the sayd *Chadda* was a young man, and himself of lyke age to, dyd in Ireland strayghtly lead a monasticall lyfe both together in prayers, continence, and meditation of the holy scriptures. But *Chadda* being afterward retourned to his countree, *Ecgbert* abode there styll as a pilgrime for our Lordes sake unto the end of his lyfe. Nowe a long tyme after there came to visite him from England a certaine most holy and vertuous man named *Higbalde*, who was an *Abbot* in the province of *Lindisse*. And as they talked together of the lyfe of the former fathers, as is the maner of such holy men to doo, and gladly wold wyshe to followe the same, they fell upon mention of the most reverend byshop *Chadda*. And than sayd *Ecgbert*: I knowe a man yet remayning alive in this Ilande, which when brother *Chadda* passed owt of the world, dyd see a companye of Angelles descend from heaven, and take up his sowele with them and retourned againe to the celestiaall kingdomes. Which vision whether *Ecgbert* meant to be sene of himselfe, or of some other, it is to us uncertaine: yet while so worthy a man, as he, sayed that it was true, the thing it self can not be uncertaine unto us. Thus dyed *Chadda* the ii. daye of Marche, and was buryed first by S. Maries Church, but afterward his bones were removed into the church of the most blessed Saint Peter chiefe of thapostles, the same church being finished. In both which places in token of his vertu often miracles of healing sicke folke are wonte to be wrought. And of late a certaine man that had a phrenesie, and ranne upp and downe wandring every where, came thither at an evening, and by the ignor-

ance or negligence of them that kept the place, lay there all
 the night, and the next morning came owt well in his wyt,
 and declared, to the great wonder and joye of all men, that
 there he had by the gyfte and goodnes of our Lorde gotten
 his health. The place of the sepulchre is covered with a
 wodden tombe made like a litle howse, having an hole in
 the syde, at whiche they that come thither for devociions
 sake are wont to put in their hand and take owt some of the
 dowste. The whiche they put into water and than give it
 to drinke to sicke beastes or men, whereby the grief of their
 sicknes is anon taken away, & they restored to their joyfull
 desired healthe. In the place of Byshopp *Chadda Theodore*
 consecrated and ordeyned *Winfrid* a vertuowse and sober
 man, to rule and have the office of a byshop as his prede-
 cessours had before him over the provinces of the Marshes
 and myddle english and also of *Lindisfar* dioecese. In all
 whiche countrees *Wulfher* (who yet lyved) dyd holde the
 crowne and scepter. This *Winfrid* was of the clergy
 of the same byshop whome he succeded,
 and had executed the office of
 deacon under him no
 small tyme.

The
 fourth
 Booke
 The .3.
 Chapter

Lincolne
 dyocese.

HOWE BYSHOPP COLMAN LEAVING
ENGLAND, MADE TWO MONASTERIES
IN SCOTLAND, ONE FOR SCOTTES, AND
AN OTHER FOR THE ENGLISH MEN
THAT HE HAD BROWGHT WITH HIM.
The .4. Chap.

Holy Ilond.

IN the meane tyme byshop Colman who was a Scottish
byshop, lefte England and tooke with him all the Scottes
that he had gathered together in the *Ile of Lindisfar*, and
about xxx. englysh men also, which were all browght up in
the orders of monasticall lyfe and conversation. And leav-
ing in his owne churche certaine bretherne he came first to
the Ile of *Hii* from whence he was first sent to preache the
word of God to the English men. Afterward he went to a
certaine litle Ile, which lieth on the west syde, cut of a good
way from Ireland, and is called in the Scottysh tonge, *In-
hisbowinde*, that is to saye, *Whitcalfe Ile*, In to whiche he
came, and buylte a monasterie, and placed the monkes
in the same, which he had browght with him and gathered
of bothe nations. Whiche bicawse they cowlde not agree to-
gether, for that the Scottes in somer tyme when harvest
was getting in, wold leave the monasteries and go wander
abrode in places of their acquayntaunce, and than at win-
ter wold come againe and require to enjoy in common such
thinges as the english men had provided and layed up,
Colman seking remedie for this discorde, and vewing all
places far, and nere, found at length in Ireland a mete place
for his purpose, called in the Scottish tonge *Magio*. Of that
grounde he bought a small parcell to buyld a monasterie

therein, of the Erle that possessed the same uppon this condition with all that the monkes there abydinge shoulde remembre in their praiers the Lorde of the soile, who lett them have that place. Thus the monasterie being spedely erected by the helpe of the Erle and of all such as dwelled thereby, he placed the Englishmen alone therein, the Scot-tes being leafte in the foresaid Iland. The which monas-terie unto this day is holden of Englishmen, and is the same which is commonly called *Injugeo*, being nowe much enlarged and amplified of that it was at first. This monas-tery also (all thinges being since, brought to a better order) hath in it at this present a notable company of vertuous monkes, that come thither out of England, and live after the example of the worthy olde fathers, under their rule and appointed Abbat, in great continencie and synceritie, getting their lyving with the labour of their owne handes.

The
fourth
Booke
The.5.
Chapter

OF THE DEATH OF KING OSWIU AND
KING EGBERT, AND OF THE SYNODE
MADE AT HEREFORD, AT WHICH THE
ARCHEBISHOP THEODORE WAS CHIEFE
AND PRESIDENT.

The .5. Chap.

THE yere of the incarnation of our Lorde 670. whiche
was the second yere after that Theodore came to En-
gland, *Oswy* king of Northumberland was taken with a
grevous sicknesse, whereof he dyed, the yere of his age
.lviii. Who at that time bare such love and affection to the
Apostolike see of Rome that if he might have scaped his
sicknes, he purposed to go to Rome and to end his lyfe in

An. 670.

The History of the Church of England those holy places there, having for that purpose intreated bishop Wilfride to be his guyde in his journey, & promised him a greate somme of mony to conduct him thither. But he departed this life in that sicknesse the xv. day of Februarie, and leaſte *Egfride* his ſonne enheritour of the realme. In the third yeare of whoſe raigne *Theodore* gathered a Councell of biſhops with many other doctours and prelates of the church, ſuche as diligently ſtudied and knewe the canonically statutes and ordinances of the fathers. Who being aſſembled together, he began, with ſuch minde and zeale as became a biſhop, to teache diligently to obſerve thoſe thinges that were convenient for the unitie and peace of the church. The forme and tenour of whiche Synode is this.

The firſt Synode or Convocation of the english church.

In the name of our Lorde God and Saviour Chriſt Jeſus who raigneth and gouerneth his church for ever, it ſemed good unto us to aſſemble our ſelves together according to the cuſtome preſcribed in the eccleſiaſticall Canons, to treat of neceſſarie affaires of the church, we the biſhops undernamed, that is, I *Theodore* although unworthy, appointed by the See Apoſtolike, Archebiſhop of Caunterbury, our felowe prieſt and brother the moſt reverend biſhop of the Eaſtenglish, Biſhop *Biſi*, our felowe prieſt and brother *Wilfrid* biſhop of the Northumbrians, by his deputed legates preſent. Also our felowe prieſtes & brethern *Putta* biſhop of Rocheſter, *Leutherius* biſhop of the Weſt Saxons, and *Winfrid* biſhop of the Marſhes or Middleenglish men, we all being aſſembled together, and placed every one in order in the church of Hereforde, the xxiii.

of September, in the first Indiction, I beseke you, said I, The
 most derely beloved brethern, for the feare and love of our fourth
 Redemer, let us all in common treate & debate such thinges Booke
 as appertaine to the right faith, keping uprightly and The .5.
 straighly the decrees and determinations of our lerned aun- Chapter
 cetours and holy fathers. These and such like thinges for
 the preservation of charite and unite amonge us, and in
 the church when I had said, and made an ende of that ex-
 hortation and preface, I demaunded of eche of them in
 order, whether they agreed to kepe those thinges, which
 are canonically decreed of the auncient fathers of old time.
 Whereto al our fellow priestes aunswared, and said. It
 pleaseth us all very well, that those thinges which the can-
 ons of the holy fathers have defined and appointed, we all
 do kepe and observe the same. And then straight way did
 I bringe furth unto them the booke of canons, and out of
 the same booke I shewed before them ten articles, which I
 had noted out of diverse places, bycause I knew them to be
 most necessarie for us, and I besought them, that the same
 mougthe be receaved and kepte diligently of all men.

The deter-
 minations of
 the holy
 fathers to be
 folowed.

The first article was, that we al in common do kepe the
 holy feast of Ester on the sonday after the xiiii. day of the
 moone in the moneth of Marche. The second that no bi-
 shop should have ought to do in an others diocese, but be
 contented with the chardge of the people committed unto
 him. The third, that no bishop should moleste or anye
 wise trouble such monasteries as were consecrated and given
 to God, nor violently take from them ought that was theirs.
 The fourth, that monks shuld not go from place to place,

that is to say, from one monasterie to an other, onlesse by the leave of their own abbot, but should continew in the obedience which they promised at the time of their conversion and entring into religion. The fift, that none of the clergy forsaking his own bishop shuld runne up and down wher he list, nor when he came any whither, should be receaved without letters of commendation from his diocesan. And if that he be ones receaved, and will not retourne being warned and called both the receaver and he that is receaved shall incurre the sentence of excommunication. The sixte, that such bishops and clerkes as are strangers, be content with such hospitalitie as is given them, and that it be lauffull for none of them to execute any office of a priest, without the permission of the bishop in whose diocese they are knownen to be. The seventh, that whereas by the aun-cient decrees a synode and convocation ought to be assembled twise a yere, yet bicause diverse inconveniences doo happen amonge us, it hath semed good to us all, that it should be assembled onse a yere the first day of August at the place called Clofeshooh. The eight, that no bishop should ambitiously preferre him selfe before an other, but should all acknowledge the time and order of their consecration. In the ix. article it was generally entreated, that the number of bishops should be encreased, the number of Christian folke waxing daily greater, but hereof at this time we sayed no farther. The x. for mariages, that noman commit advoutrie, nor fornication, that noman forsake his owne wife, but for only fornication, as the holy ghospell teacheth. And if any man put away his wif being lau-

fully married unto him, if he wil be a right Christian man, let him be joyned to none other: but let him so continewe still sole, or els be reconciled againe to his owne wife. And thus these articles being in common treated of, & agreed upon, that no offence of contention should ryse from any of us hereafter, or any other decrees should be published in stede of these, it semed good, that eche of us should confirme these thinges that were decreed, subscribing thereto with his owne hand. Which sentence and somme of our appointment I gave *Titillus* the notarie to write out. Yeven the moneth and Indiction above written. Who soever therefore go about any wise to doo against this ordinaunce and sentence prescribed according to the decrees of the canons, and confirmed also with our consent and subscribing of our handes, let him knowe himselfe in so doinge to be excluded from all charge and office of priesthood, and also from our felowship and companie. The grace of God kepe us safe, living in the unitie of his holy church. This synode was kepte the yere from thincarnation of our Lord 673. in which yere *Ecgbert* king of kent died in Julie, & his brother *Lothar* succeded him in the kingdome, the which he enjoyed xi. yeres and vii. moneths. *Bisi* also Bishop of the East english, who was present at the foresaid Synode, did succede *Bonifacius*, of whom we made mention above. This *Bisi* was a man of much holynes and devotion, and when *Boniface* was dead after he had bene bishop xvii. yeres this man was made bishop in his place, being consecrated and appointed ther to by *Theodore*. This *Bisi* yet living, but grevously vexed with sicknesse in such sort that he

An. 673.

The History of the Church of England could not execute the office of a bishop, two other for him *Aecci* and *Badwine* wer chosen and consecrated bishops: from which time unto this day that province hath bene wont to have two bishopps.

HOW WINFRIDE WAS DEPOSED, AND
SEXULFE MADE BISHOP IN HIS PLACE,
AND ERCANWALD MADE BISHOP OF THE
EAST SAXONS. The .6. Chapter.

Theodore
the Arche-
bishop of
Caunterbury
deposeth
Winfride
bishop of
Lichefilde
&c.

NOT long after these things were done *Theodore* tharchebishop being offended with *Winfrid* bishop of the Marshes, for a certaine crime of disobedience, deposed him of his bishoppricke, not many yeres after that he had receaved the same, and in his place appointed *Sexulphe* for bishop, who was the builder and Abbot of the monasterie, that is called *Medeshamsted* in the countre of the *Giruians*. Which *Winfride* being deposed, retourned to his monasterie, which is named *Actbearue*, and there ended his life in holy conversation. At that time also, when *Sebbe* and *Sighere* of whome we spake before ruled the east Saxons, tharchebishop appointed over them *Earconwald* to be their bishop in the citie of *London*. The life and conversation of which man both before he was bishop, and after, was reported and taken for most holy, as also even yet the signes and tokens of heavenly vertues and miracles do well declare. For untill this day his horselitter, being kept and reserved by his scholers, wherein he was wont to be caried when he was sicke and weake, doth daily cure such as have agewes or are diseased any otherwise. And not only the sicke par-

Essex.

Saint Erken-
walde the 4.
bishop of
London.

ties that are put under or layed by the sayd horselitter be so healed, but also the chippes and pieces that are cut of from it and brought to the sicke folke, are wont to bring them spedie remedie. This man before he was made bishop had builded two goodly monasteries, one for him selfe, and an other for his syster *Edilburge*, and had instructed and disposed them both very well with good rules and disciplines. That which was for himself was in Surry by the river of Them, at the place that is called Crotesee, that is to say, the ile of Crote. And that other for his syster in the province of the East Saxons, at the place that is called Berching where she should be a mother of Nonnes. And so in dede after she had taken upon her the rule of the sayd monasterie, she behaved herselfe in all thinges as became one that had a byshop to her brother, both for her owne vertuowse lyving, and also in the good and godly guyding of them that were under her chardge. Which thing was also well proved by miracles from heaven.

The
fourth
Booke
The .7.
Chapter

Berking in
Essex.

HOWE IN THE MONASTERIE OF BERKING
IT WAS SHEWED BY A LIGHT FROM HEA-
VEN IN WHAT PLACE THE BODYES OF
THE NONNES SHOULD BE BURIED. The
.7. Chapter.

FOR in this monasterie many wonderfull signes of ver-
tues and miracles were shewed, which for the memorie
and edifieng of thaftercommers are yet kept of many men,
being written of them that knewe the same. Some of the
which we will also put in our ecclesiasticall historie. When

The His-
tory of the
Church of
England

the tempest of the same plage so often mentioned, storm-
ing over all the Ilond, came to this monasterye and had en-
tered upon that part thereof where the men dyd lyve, and
dayly one or other was taken owt of the worlde to our
Lorde, this good mother being carefull of her companie,
at such time as also the same visitation of God towched
that part of the monasterie, in whiche the flocke of Goddes
hand maydes dwelled by them selves, from the mens com-
panye, began ofte tymes in the covent to aske the sisters in
what place abowt the monasterie they wold have their
bodies to be layed against suchetyme as it showlde happen
them to be taken out of this world with the same hand of
Gods visitation as other were. And when she could get no
certaine awnswere of the systers, although she often en-
quired the same of them, she receaved both her selfe and
all the reast with all, a most certaine awnswere of Gods pro-
vision from above. For after matyns was done, on a certaine
night, as these handemaydes of Christe went forth of the
chappel to the graves of the bretherne that were gone out
of this lyfe before them, and dyd sing their accustomed
lawdes and praises to our Lord, behold sodainly a light sent
downe from heaven lyke a great shete came upon them,
and strake them withe so great a traunce, that for very feare
they stopped and leafte of their songe that they sange. And
the brightnes of that shining lyghte, to which in compari-
son the sonne at mydday might seme but darke, being not
long after lyfted up from that place, went to the sowth part
of the monasterie, that is to saye, the East end of the chap-
pel, and there abyding a while, and covering those places,

withdrew it selfe up to heaven so plaine to all their sightes, that none of them all dowbted, but that the very light which shoulde lead & receave up into heaven the sowles of Christes handmaydes, dyd also shewe a place for their bodyes to reast in, and abyde the day of resurrection. The brightnes of this light was so great, that a certaine elderly man one of the bretherne who at that tyme with an other yonger man was in their chappell, reported, that the beames thereof entering in at the morning through the chinkes of the doores and windowes, dyd seme to passe all brightnes of the day lighte.

The
fourth
Booke
The .8.
Chapter

HOW A LITTLE BOY DIENG IN THE SAME MONASTERIE CALLED A CERTAINE VIRGIN THAT SHOULD FOLOWE HIM, AND HOWE AN OTHER VIRGIN AT HER DEPARTING DYD SEE A PART OF THE LIGHT TO COME.

The .8. Chap.

THERE was in the same monasterie a child abowt three yeres olde, or not past, named *Esica*, which bycause of his age being yet a very infant, was wont to be brought up in this howse of virgins that were dedicated to God, and to be occupied in meditation among them. This childe being stricken with the foresayd plage, when he came to the last panges of death cryed owt, and spake to one of these holy virgins of Christe, naming her as if she were present by her owne name, Eadgit, Eadgit, Eadgit, and therewithall ended this temporall lyfe, and entred into lyfe eternall. But that virgin which he called at his death, straight

Children
browght
up in Non-
neries.

way in the place where she was, being taken with the same sicknesse, the very same daye that she was so called, was taken owt of this lyfe, and followed him, that had called her, to the kingdome of heaven. Moreover a certaine one of the same handmaydes of God being taken with the sayd disease and nowe browght to the last point, began sodaynly about midnight to crye to them that dyd kepe and watche her, desiring them to put owt the candle that stode there burninge. And when she had ofte tymes so called unto them, and yet none of them would doo as she bad them: I knowe, quoth she at the last, that ye thinke me thus to speake, as if I were not in my right mynde. But doo ye well knowe that I speake not so. For I tell yowe very truly, that I see this howse fylled withe so great a light, that that candell of yours semeth to me altogether dym and withowt light. And when none of them dyd yet awnswere unto these sayinges of her, nor followe her bydding, well, quoth she againe, let that candell stand burninge as long as ye lyst. But yet knowe ye well, that the same is not my lighte. For my lighte shall come unto me when the morning beginneth to drawe nere. And therewithall she began to tell, that a certaine man of God appered unto her, which dyed the same yere, and sayd to her, that when the morning drewe nere she should departe hence to the everlasting lyghte. The truth of whiche vision was so tryed and proved

by the death of the mayden, about
the appering of the
day light.

WHAT SIGNES WERE SHEWED FROM HEAVEN, WHEN THE MOTHER OF THAT COMPANY DEPARTED THIS WORLD. The 9. Chap.

NOWE when the godly woman *Edilburge* mother of these holy professed Nonnes should also be taken out of this world, a wonderfull vision appered to one of the sisters whose name was *Thorithgid*, the which had now many yeres continewed in the same monasterie, & alwayes was diligently occupied in serving God with all humilitie and sinceritie, and in helping the said mother to keepe good order and discipline, with enstructing or correcting the yonger sort. The vertue of which woman, that it might, as the Apostle saieth, *be made perfect in infirmitie*, she was sodaynly taken with a very grevouse sicknesse of body, and was therewith very sore tormented by the space of ix. yeaes, through the mercyfull provision of our redemer, to this end, that what so ever spot of defilinge sinne had through ignorance or negligence any thing long remained in her among her vertues, it might al be perboyled out by the fire of long tribulation. This same woman on a certaine night, when the day light began a litle to appere, as she went out of her chamber that she abode in, sawe plainly as it were a corse, brighter than the sonne, wound up in a shete and caried upward from the dortery where the sisters were wont to reaste. And as she diligently marked what it shoulde be that drewe up this vision of the gloriouse body which she behelde, she sawe as it were certaine cordes brighter than gold, which drewe it up so hye, till it was taken into the

2. Cor. 12.

Sinne purged
by paine in
this lyfe.

The History of the Church of England

Good workes.

The like maner of devotion used Constantia a holy woman at the tumb of Hilarion the monk, as S. Hierom recordeth, in the life of Hilarion written by him.
Tom. 1.

open heavens, and than she could see it no longer. Which vision when she thought upon with her selfe, she doubted no whit, but some person of that company should dye shortly, whose soule should be lifted up to heaven by the good workes it had done, even as by golden cordes. Which thing happened so in dede. For not many dayes after, the mother of that covent, for the love that God bare her was delivered out of the prison of this flesh. Whose life was certainly such, that no man which knewe it, can dout, but that the entring in to the heavenly mansion was open unto her going out of this life. There was also in the same monasterie a certaine holy Nonne, both noble for the dignitie of this world, and more noble for the love that she had of the world to come. The which many yeres was so bereafte of all use of her limmes, that she was not able so much as to move one parte of her bodye. This Nonne when she knewe that the body of the reverend Abbesse was brought & layed in the church until it should be buryed, desired that she might be caried thither, and be layd by the same, bowing downe as folke doo at their prayers. Which thing being done, she spake to the Abbesse as if she had bene alive and desired her to obtaine of the mercye of the pitiful Creatour, that she might be loused and rid of so great and so longe tormentes. And not long after her petition was heard and graunted: for xii. dayes after she was taken out of this life also, and receaved everlasting rewarde in chaunge of those temporall afflictions. Nowe when *Thorithgid* the foresaid handmayd of Christe had lyved three yere more after the death of the Abbesse, she was so far pyned away with the

sicknesse that we spake of before, that the skyn and bones did scant cleave together. And at last the time of her departing being now at hand, she could not only styr none of all her limmes, but was speachelesse and could not move her tongue. In which case as she lay three daies and as many nightes, sodainly being relieved with a ghostly vision, she opened her mouthe and eyes, and looking up to heaven began thus to speake to the vision which she sawe. Thy comminge is to me most joyfull, and thou arte hartely welcome. And when she had so sayd, she held her peace a litle, as it were abyding for an aunswere of him whome she sawe and spake to. And then as it were a litle angerly she sayed againe: I can not gladly suffer this. And straightway holding her peace a litle, she spake the third tyme and sayd: If it may not by any meanes be to day, I besече the that the meane time be not longe delayed: wherewith holding her peace a litle as she had done before, she ended and concluded her talke thus. And if it be fully so appointed, and that this sentence and order can not be changed, I beseke thee that there be no more but only this next night betwene. After which wordes, being demaunded of them that sate about her, to whom she spake, forsooth, quoth she, to my most dere mother Edilburge. Whereby they understode she came to bringe her word that the time of her passing hence was nye. For even as she made request, after one day and one night passed, she was delivered both of the bond of the flesh, and of her sicknesse,
end entred into the joyes
of eternall blesse.

HOW A CERTAINE BLYND WOMAN
PRAYING IN THE CHURCHYARD OF THE
SAME MONASTERIE, RECEAIVED HER
SIGHT.

The .10. Chap.

IN the place and office of Abbesse *Edelburg* succeeded a devout handmayd of God named *Hildilhid*, the which many yeares even till her very great and extreme age, governed the same monasterie exceding diligently, bothe in keping of regular discipline and order, and also in providing such thinges as appertained to daily uses. This woman, bicause of the straightnesse of the place wherein the monasterie was built, thought good to have the bones of the holy monkes and handmaydes of Christ which were there buried, taken up and removed all to the churche of the blessed mother of God, and there to be buried and laid in one place. In which place how often the brightenes of the heavenly light appered, howe often and howe great a flagrant odour of a mervailouse swete savour, and what other miracles were there shewed, who so will know and reade, he shal fynd the same abundantly in that booke, out of which we have taken these thinges. Yet my thinke I can in no case let passe a miracle of one, that was healed, which miracle (as the same booke declareth) was wrought in the Churchyard of the sayd religiouse house. There dwelled an Erle therby, whose wyfe had a certaine darkenes sodainly comen over her eyes, the griefe whereof daily encreasing she was so farre troubled and molested therewith that she could not see any litle light at all. This lady remaining a space in this blindnesse, it came sodainly to her mind on

a time, that if she were brought to the monasterie of the holy virgins, and there prayed at the reliques of the Saintes, she might receave her sight againe. And she made no delay, till she had straight fulfilled that which she had ones conceived in her mind. For being lead by her maydes to the monasterie (being hard by adjoyning) where she had full belefe to be holpen and healed, she was straight brought into the churchyard. And as she praied ther for a space on her knees, her petition was heard and obtained anon. For rising up from her prayer before she went out of the place, she receaved the benefit of her sight that she sought. And where she was lead thither by the handes of her wayting maydes, she went joyfully home by herselfe without any guide: so that it might seme that she had lost the light of this world only for this end, that she might shewe by her healinge, what and howe great the light is that Christes Saintes have in heaven, and what grace of power & vertue.

Beholde how farre different the faith of our primitive church is from the false faith of protestants.

Note the judgement of S. Bede.

HOW SEBBI KING OF THE SAME PROVINCE ENDED HIS LYFE IN MONASTICALL CONVERSATION. The .ii. Chapter.

AT that time, as also the foresayd booke sheweth, there raigned over the East Saxons a man very devout and godly named *Sebbi*, of whome we made mention above. For he was very much geven to exercises of religion, and vertu, to much and often praier, and to charitable almesdedes, esteeming the solitarie and monastical life before all the rychesse and honours of a kingdome. Which kinde of lyfe he had taken long time before, and given up his kingdome

The History of the Church of England

had not the selfewilled mind of his wife refused to separate from him. And therfore some men thought (as it had bene often sayed) that a man of such a nature and well disposed mind, was more mete to be made a bishop then a king. Nowe when this souldiour of the ecclesiasticall kingdome had passed over xxx. yeres in his temporall reigne, at lenght he died. But first he admonished his wife, that then at least they should wholly geve themselves both together to serve God, whereas they could no lenger now enjoye or rather serve the world together. Which thing when he had with much a doo obtained of her, he came to the bisshop of London named Waldher who had succeded *Erconwald*, and at his hand and blessing receaved the habit of religion, which he had long desyred. To which bishop he brought a great somme of mony to be bestowed and given to the poore, reserving nothing at all for him selfe, but rather desyring to remaine poore in spirite for the kingdome of heaven. And when he perceaved the day of his death to be at hand, because the foresayd sicknesse grewe on still upon him, for the princely haught courage that he had, he began to feare least at his death throughe the bitter pange of the same, he might hap either to utter with his mouth, or with some other part of his body doo any thing, that were not mete and comly for his person. And therefore he sent for the bishop of London, where he also then continewed, & desyred him that at his departing and passing out of this world, there should be no mo present but the bishop himselfe, and two of his chapp lens. Which thing when the bishop had promised moste gladly to doo, not long after, the said man

of God setting him selfe to slepe, sawe a comfortable vision, which toke from him all care of the foresayd feare and shewed him moreover on what day he shoulde ende this lyfe. For he sawe (as he after reported him selfe) three men come to him araied in bright shining clothing, and one of them, while his felowes, that came with him, stode by and asked how the sicke man did whom they came to visite, sate before his bed and sayed, that his soule should departe from the bodie both without pain, and also with great light and brightnesse. And he farther also declared unto him that he should die the third day after. Both which things (as he learned by the vision) were so fulfilled in dede. For the third day ensuyng when the ix. houre was come, sodainly as if he had fallen in to a softe slepe he gave up the ghoste without feeling any grief at all. And whereas for the buriall of his body, they had prepared a tombe of stone when they began to lay his bodie in it they found it to be longer then the tombe by the quantitie of an handbreadth. They hewed therefore the stone as much as they might, and made it longer than it was about two fingers breadth, but yet it could not receave the bodie not so neyther. Whereupon bicause of this distresse of burying him they were minded, eyther to seke an other tombe, or els, if they might, to gather in the body by bowing of the knees, that so it might be holden and receaved of the same tombe. But a wonderfull case happened, and not withowt the working of God from heaven, the whiche kept them from doing any of those things. For sodainly, the byshopp standing by and the sayd kinges sonne a monke also *Sighard* by name,

The
fourth
Booke
The .ii.
Chapter

The History of the Church of England which after him raigned with his brother *Frede*, and also a great company of other men, the very same tombestone was found to be of a fyt length for the quantitie of the bodie. Yea and so much that at the head there might also a pillowe be layde betwene: and at the feete there remained in the tombe bysyde the bodye about the quantitie of fowre fingers. And thus was he buried and layed in the Church of the blessed doctour teacher of the gentiles *S. Pawle*, by whose good lessons he being taught had learned to labour and longe for the joyes of heaven.

HOWE AFTER ELEUTHERIUS, HEADDI WAS MADE BISHOP OF THE WEST SAXONS, AFTER PUTTA QUICHELMUS WAS MADE BYSHOP OF ROTCHESTER, AND AFTER HIM GEBMUND, AND WHO WERE BYSHOPS IN NORTHUMBERLAND AT THAT TYME. The 12. Chap.

THE fowrth byshop of the westsaxons was Eleutherius. For the first was *Birinus*, the second *Agilbert*, the third *Wini*. After the departure of kinge Cenwalch in whose raigne the sayd *Eleutherius* was made byshop, certaine Lordes usurped the kingdome, and divided it betwene them, and so helde it about x. yeres. In their raigne dyed this byshop, and *Headdy* was put in his place, and consecrated bishop by Theodore in the citie of *London*. In the time of whom being byshop, *Ceadwalla* dyd overcome and put owt the sayd usurpours, & toke the kingdome to himselfe. And when he had kept the same for the space of two yeres, at last pricked and styrrred with the love of the king-

dome of heaven, he leaſte it, while the ſame biſhop dyd yet governe the dioceſe and went unto Rome and there ended his lyfe, as it ſhalbe tolde more at large hereafter. In the yere of thincarnation of our Lorde 677. *Edilred* kinge of the Marſhes or middleland engliſhmen came into kent with a terrible and fell hoſte, not only ſpoyling the countree, and profaning the churches and monaſteries withowt any reſpecte of pitie or feare of God, but alſo ransacking with the ſame generall ruine the citie of *Rotcheſter*, wherof *Putta* was byſhop, howbeit at that tyme he was not there. Who when he heard hereof, that his *Churche* was ſpoyled, & all thinges taken away and ryffled, he went unto *Sexwolfe* byſhop of the Marſhes, and receaved of him the poſſeſſion of a certaine church and a litle piece of grownd, and there ended his lyfe in peace and reſt not taking any care at all for the reſtoring of his byſhopricke, for (as we have above ſayd) he was a man more given to eccleſiaſtical and ſpiritual, than to worldly and temporall matters. And ſo he lived quietly and only ſerved God in the ſame church, going ſometimes abrode, where he was deſired, to teache verſes and hymnes of the church. In his place dyd *Theodore* conſecrate *Quichelm* biſhop of Rotcheſter. Who not long after for ſcarcitie and lacke of thinges neceſſarie departed from the biſhopricke, and went his way thence, in whoſe place *Theodore* ordeined *Gebmund* byſhop. The yere of thincarnation of our Lord 678. whiche was the viii. yere of the raigne of kinge *Ecgfride*, there appered in the moneth of Auguſt a blaſing ſtar, the whiche continewed three moneths, ryſing in the morninges, and giving forth as it were an highe pillar of a gliſtering flame. In which yere alſo throwgh a cer-

The
fourth
Booke
The .12.
Chapter
An. 677.

An. 678.

The History of the Church of England

The dioceses of Yorke, Carlele and Dyrham. Holy Ilond.

Lincolne there.

The first bi-shops of Lincolne.

taine dissension that rose betwene king *Ecgfride*, and the moste Reverend byshop *Wilfride*, the sayd reverend father was put owt of his byshoprike, and two other appointed byshops in his place over the province of Northumberlande, the one named *Bosa* to governe the *Deires*, and the other named *Eata* for the *Bernices*, which *Eata* had his see at yorke, and *Bosa* at the Cathedral church of *Hagustald* or *Lindisfarne* which two men were both taken owt of the cloyster of monkes and called to this degree. And with them also was *Eadhed* made byshop over the province of *Lindesar*, which king *Ecgfride* had very lately conquered of *Wulfhere* whom he overcame in battaile and put to flight. In which province this man was the first bishop that they had of their owne, the next was *Edilaine*, the third *Eadgar*, the fourth *Ciniberth*, who is there at this present. For before *Eadhed* came they were in the diocese of bysshopp *Sexwolfe*, who was byshop both of the Marshes, & the myddle english, but nowe being put from the gouvernement of *Lindisse* he remayned only bishop of the Marshes. These bysshops *Eadhed*, *Bosa* and *Eata* were consecrated byshops at yorke by *Theodore* tharchebishop, who also the third yere of *Wilfrides* departing thence, joyned unto them two byshops mo, *Tumbert* at *Hagustald*, *Eata* remayning at *Lindesar*, and *Trumuin* over the province of the *Pictes*, which at that tyme was subject to the dominion of the english men. But bycause that *Edildrede* kinge of the Marshes recovered the sayd countree of *Lindisse* againe, *Eadhed* came away thence, and was by *Theodore* made byshop of the diocese of *Rhyppon*.

HOWE BYSHOP WILFRIDE CONVERTED
THE PROVINCE OF THE SOWTH SAXONS
TO CHRIST.

The .13. Chap.

WHEN *Wilfride* was put out of his byshoprike, he went and wandred in many places a longe tyme, and came to Rome, and from thence retourned into England againe. And though he bicause of the displeasure of the said kinge, he could not gett into his owne diocese againe, yet he coulede not be kept from doing the office of preaching the ghospell. For he went his way to the province of the *South Saxons*, which from kent reacheth southwarde and westward as far as the *West Saxons*, contayning vii. M. tene-mentes, and was yet at that tyme lyving in the paynimes lawe. Unto them did he minister the worde of faith & baptisme of salvation. The king of the same countree, whose name was *Edilwach* was christened not long before in the province of the Marshes, in the presence and at the exhortation of king *Wulfhere*. Who also at the fonte was his god-father, & in signe of that adoption gave him two provinces, that is to say, the Ile of wight, and the province of *Manures*, in the West parte of England. By the permission therefore and great rejoycing of the king, this bishopp christened the chiefe Lordes and knightes of the countree. And the reast of the people at the same time or sone after were christened by the priestes *Eappa*, *Padda*, *Bruchelin*, and *Oidda*. The Quene also named *Ebba* was christened in her Ile, which was in the province of the *Uiccians*: for she was the daughter of *Eanfride* who was *Eanheres* brother, whiche were both christen men, and all their people. But all the province of

The Conver-
sion of
Sussex to the
faith.

Sussex.

The History of the Church of England

In Bosanham a monasterie before the faith openly received in Sussex.

A miserable famine in Sussex before the faith receaved.

The first christening in Sussex miraculous.

the South Saxons had never before that time heard of the name of God nor the faith. Yet there was in the countree a certaine monke, a Scot borne named *Dicul*, which had a very litle monasterie in a place called *Bosanham*, all compassed about with woddes and the sea, and therein a v. or vi. bretherne serving God in humble and poore life. But none of the people there did give them selves either to followe their lyfe, or heare their preaching. But when bishop Wilfride came and preached the gospel unto them, he not only delivered them from the miserie and perill of eternall damnation, but also from an horrible morraine of this temporall death. For in three yeares before his comming to that province, it had not rayned one drop in all those quarters. Whereby a very sore famine came upon the common people, & destroyed them by hole heapes in most pitifull wyse. In so much that it is reported, that diverse and many times xl. or l. men in a company being famished for hunger, would go together to some rocke or sea banke and there wringing their handes in most miserable sort, would cast themselves all downe, either to be killed with the fall, or drowned in the sea. But on that very day on which the people receaved the baptisme and faith, there fell a goodly and plentifull shoure of raine, wherewith the earth florished againe, and brought a most joyfull and frutefull yere, with goodly greene fieldes every where. Thus their old superstition being layed away, and idolatrie blowen out & extincted, the hartes and bodies of them all did rejoyse in the living God: knowing that he which is the true God, had by his heavenly grace enryched them both with inwarde and out-

ward giftes and goodes. For this bishop also when he came into the countree, and sawe so great a plage of famine there, taught them to get their sustenance by fysshing. For the sea and rivers there about them, had great abundance of fysh. But the people had no skill at all to fish for any thing els but eeles. And therefore they of the bishops company gat somewhere a sort of eelenettes together, and cast them into the sea, and straight way by the helpe and grace of God they tooke ccc. fishes of diverse kindes. The which they divided into three partes, and gave one hundred to poore folke, and an other to them of whom they had the nettes, and the third they kept for themselves. By the which benefit the bishop tourned the hartes of them all much to love him and they began the more willingly to hope for heavenly things at his preaching, by whose helpe and succour they receaved the giftes and goodes of this worlde. At this time did *Edilwach* give unto the most reverend bishop *Wilfrid*, the land of lxxxvii. tenementes where he might place his company that were exiles with him. The name of the place was *Seoleseu*. The whiche place is compassed of the sea round about saving on the west, where it hath an entraunce into it as brode as a man may caste a stone with a slinge. Which kinde of place is in Latin called *Paeninsula*, and in Greke *χερρόνησος*. When bishop *Wilfride* had receaved this place, he founded a monasterie there which he did bind to monasticall life and rule, & did put therein monkes: namely some of them that he had brought with him. Whiche monasterie his successours are knowen to holde and kepe unto this day. For until the death of king *Ecgfride*,

Selsee.

Selsee the
first monas-
terie in
Sussex now
brought to
the faith.

The History of the Church of England

which was v. yeares space, he continewed still in those quarters in great honour and reverence among all men for his good deserving: for he did the office of a bishop both in word and dede. And bicause the king with the possession of the forsaid place had given him also al the goodes and demaynes of the same with the groundes and men to, he instructed them all in the Christen faithe & baptised them al. Among the which ther wer CCC. bondmen and bondwomen, whome he did not only deliver by christening them from the bondage of the devil, but also by giving them their freedom, did louse them from the yoke of the bondage of man.

HOW BY THE PRAYER & INTERCESSION
OF SAINT OSWALD THE PESTILENT
MORTALITIE WAS TAKEN AWAY. The
.14. Chapter.

Miracles in
the monas-
terie of Selsee
in Sussex.

IN this monasterie att the same time there were shewed certaine giftes of heavenly grace by the holy Ghoste, as in which place the tyrannye of the devill being lately expelled, Christ had newly begonne to raigne. One of which thinges we thought good to put in writing to be remembred hereafter, the which in dede the most reverend father Acca was ofte times wont to tell me, and affirmed that he had it shewed him of the bretherne of the same monasterie, a man most worthy to be credited. About the same very time that this province receaved the name of Christ, a sore plague and mortalitie raigned in many provinces of England, which plague by the pleasure of Gods dispensation and ordinaunce when

it touched also the foresayed monasterie, which at that time the most Reverend and vertuouse priest of Christ Eappa did rule and governe, and that many bothe of them that came thither with the bishop, and also of such as had bene lately called to the faith in the same province of the South Saxons were taken daily out of this life, it semed good to the bretherne to appoint themselves to faste three daies and humbly to beseke the mercy of God, that he wold voutsafe to shew grace and mercy towarde them, and deliver them from this perillouse plague and present deathe, or at least when they were taken out of this world, to save their soules from eternall damnation. There was at that time in the same monasterie a certaine litle boye, that was lately come to the faith, a Saxon borne, which was taken with the same sickennesse, and had kept his bed no small time. And when the second day of the said fasting & praying was nowe come, it happened that about vii. a clocke in the morning, as the boy was lefte al alone in the place where he lay sicke, so dainly by the appointment of God there vowtsafed to appere unto him the most blessed two chiefe Apostles S. Peter, and S. Paul. For the boy was of a very innocent and meke mind and nature, and with sincere devocion kept the sacramente of faith which he had receaved. In this vision the Apostles first saluted him with most gentle wordes, saying: Feare not, Sonne, the death, for which thou art so pensife: for we wil this day bring thee to the kingdom of heaven. But first thou must tary til the Masses be said, and after thou hast receaved thy viage provision, the body and bloud of our Lord, being so released both of sickenes and death

The
fourth
Booke
The.14.
Chapter

Fasting
against the
plage.

The History of the Church of England

Intercession of Saintes.

Masse in the memory of Saints.

thou shalt be lifted up to the everlasting joyes in heaven. Therefore doo thou call for priest *Eappa* unto thee, and tell him, that our Lorde hath heard your prayers and devocion, and hath mercifully looked upon your fastinge, neither shall there any one more dye of this plague, either in this monasterie, or in any of the possessions that adjoyne to the same. But as many as belonge to you any where & lye sicke, shall rise againe from their sickenes and be restored to their former health, save only thou, which this daye shalt be delivered from death, and be brought to heaven to the vision of our Lord Christ, whome thou haste faithfully served. Which thing it hath pleased the mercy of God to doo for you, through the intercession of the godly and dere servant of God king Oswald, which sometime governed the countre of Northumberland most nobly both with the authoritie of this temporall kingdome, and also in holynesse and devotion of Christen pietie which leadeth to the everlasting kingdom. For on this very day the same king being bodely slaine in battaile of the infidels and miscreants was straight taken up to heaven to the eternal joyes of the soule, and felowship of the chosen and electe companies. Let them seke in their booke that have the notes of the departing of the dead, and they shall fynd that he was taken out of the world on this selfe day, as we have sayd. And therfor let them say Masses and geve thanks that their prayer is heard, & also for the memory of the sayd king Oswald, which sometime governed their nation. For therefore did he humbly pray our Lord for them, as being straungers and exiles of his people. And when all the bretherne are come together to

the church, let them all be houselled and so fynish their faste, and refresh their bodies with sustenance. All the which wordes when the boy had declared to the priest being called unto him, the priest enquired of him, what maner of aray and lykenes the men had, which appeared unto him. He aunswared, they were very notable and goodly in their aray and countenaunces, and exceding joyfull & beautifull, such as he never had sene before nor beleved that any men could be of so great comlynesse and beautie. The one was shaven like a priest, the other had a long beard. And they sayd, that the one of them was called Peter and thother Paul, and that they were the ministers and servantes of our Lorde and Saviour Jesus Christ of whome they were sent from heaven for the saving and defense of our monasterie. Wherefore the priest believed the wordes of the boye, and went out by and by and sought in his booke of Cronicles, and found that king Oswald was slaine on that very day. Then called he the bretherne together and commaunded dyner to be provided, and masses to be sayd, and that they should all communicat after the accustomed maner. And also willed a parte of the same sacrifice of our Lordes oblation to be brought to the sicke boye: which thinge so done, not long after the boy died the very same day, and proved by his death, that the wordes were true which he had heard of Christes Apostles. And this morover gave wnesse to his wordes, that at that time no creature of the same monasterie was taken out of the world, except him only. By which vision many that might heare of the same, were mervaylously styrred and enflamed, both to praye and call for

The
fourth
Booke
The .14.
Chapter

The History of the Church of England Gods mercy in aduersitie, and also to use the hollesome helpes and medicines of fastinge. And from that time not in that monasterie only, but in very many other places to, the birthe day of the sayd kinge and champion of Christ began yearly to be kept holy with masses and devout service most reverently.

HOWE KING CEADWALL SLEW EDILWACH
KING OF THE GEUISSSES, AND WASTED
THAT PROVINCE WITH CRUELL DEATH
AND RUYN. The .15. Chap.

That is, of
Hampshire.

IN this meane time Ceadwall a valiant yong man of the Royall blood of the *Geuisses*, being bannyshed from his countre, came with an hoste of men, and slewe king *Edilwach*, (of Sussex) and wasted that province cruelly murdering and spoyling every where. But he was sone after driven owt by two *Capitaines* of the kinges, *Berthun*, and *Anthun*, whiche from that tyme dyd holde and kepe the dominion of the province. The chief of whiche two, was afterward slaine of the same *Ceadwall*, being then kinge in the west countre and the province subdued and browght into more grevouse subjection then it was before. Againe he that raigned after *Ceadwall* oppressed it with lyke miserie and bondage a great many yeres. Whereby it came to passe that the people (of Sussex) in all that time could have no bishop of their own: but were faine, (their first bishop *Wilfride* being called home againe) to be under the diocese of the byshop of the *Geuisses* which belongeth to the *West Saxons*, as many as were in the territory of Selsee."

HOWE THE ILE OF WYGHTE RECEAVED
CHRISTEN INHABITANTES, IN WHICH
ILE TWO CHILDERNE OF THE KINGES
BLOOD AS SONE AS THEY WERE CHRIST-
ENED, WERE SLAYNE.

The .16. Chap.

AFTER that *Ceadwall* had thus obtayned the kingdome
of the Geuisses or west Saxons, he tooke the Ile of
Wight also, which was so all given to the worshipping of
idols, that he entended utterly to bannysh and dryve owt
thence all the old native inhabitantes, and to put people of
his owne countre in their place. For thowghe he was not
yet at that time christened and regenerated in Christ him
selfe as it is sayd, yet he bownd him selfe with a vowe, that
if he tooke the Iland, he wold give unto God the fourth
part therof and of all the pray. Which thing he so perfourm-
ed, that bishop *Wilfride* happening to be there at that time
a man of his owne countree, he gave and offred the same
unto him to the use and service of our Lorde. The sayd I-
land conteyned, as the English doo rate it, m.cc. tenemen-
tes. Whereof was given to the byshop the possession of the
land of ccc. tenementes. Whiche portion the Bishop gave
and committed to one of his clerkes named *Bernwini*, his
sisters sonne, and appointed there to a priest named *Hid-
dila*, to minister the worde and baptisme of lyfe to all that
would be saved. And here I thinke it not to be passed over
in silence, that for the first frutes of them that were saved
through beleiving in the same ile, two children of the blood
royall being bretherne to Aruald king of the Iland, were
crouned with a speciall grace of God. For when the enne-

The Uites in-
habited
Hampshire,
as the Saxons
Sussex.

mies came on the Iland, they fled and scaped to the next province of *the Uites*. And there they gat to a place called Stonestat, hoping to hyde themselves from the face and sighte of the kinge that had conquered their countree, but they were betrayed and fownd owt, and commaunded to be put to death. Which thing when a certaine abbat & priest named *Ciniberth* had heard of, whose monasterie was not far from thence at a place called *Redford*, he came to the king which was than in the same parties, lying secretly to be cured of his woundes that he had taken fighting in the Ile of Wighte, and desired of him, that if he would nedes have the childerne put to death, yet they might first receave the sacramentes of the Christian fayth. The kinge graunted his request, and than he tooke them and catechised them in the right faith of Christe, and wassing them withe the wholesome fonte of baptisme, made them sure and in perfyte hope to enter into the kingdome everlasting. Anon after came the hangeman to put them to death, which death of this world they joyfully toke, by the which they douted not but they should passe to the eternall life of the soule. When after this order all the province of great Britaine had receaved the faythe of Christe, the Ile of Wight receaved the same also: in whiche notwithstanding bicause of the miserie and state of forayne subjection, no man tooke the degree of the ministerie and place of a bysshopp, before *Daniel*, who nowe is bysshop of the south Saxons and of the Geuisses. The situation of this Ile is over against the middes of the *South Saxons and Geuisses*, the sea comming betwene, of the breadth of three myles, which sea is called Solent: in which,

Sussex and
Hamp-
shire.

two armes of the Ocean sea, that breake out from the maine north sea about Britanie, do dayly mete & violently ronne together beyond the mouth of the river *Homelea*, which ronnet along by the countree off the *Uites* that belong to the province of the *Geuisses*, and so entreth into the foresaid sea. And after this meting and striving together of the two seas, they goe backe and flowe againe into the Ocean from whence they came.

The
fourth
Booke
The .17.
Chapter

OF THE SYNODE MADE AT HETDFIELD,
THEODORE THE ARCHEBISHOP BEING
THERE PRESIDENT. The 17. Chap.

AT this time *Theodore* having worde that the faith of the Church at Constantinople was sore troubled through the heresie of *Eutiches*, and wishing that the churches of the english nation over which he gouerned might continew free and clere from such a spot, gathered an assemblie of Reverend priestes and many doctours, & enquired diligently of eche of them, what faith they were of, where he found one consent and agrement of them all in the catholique faith. Which consent he procured to set forth and commende with letters sent from the whole Synode for the instruction and remembrance of the aftercommers, the beginning of which letters was this. In the name of our Lord and Saviour Jesus Christ, and in the raignes of our most good and vertuouse Lordes, *Ecgfride* king of the Humbers, the x. yere of his raigne, the viii. yere of the Indiction, and the xvii. day of September, and Edilrede king of the *Marshes* in the vi. yeare of his raigne, and Aldulphe king of the

The second
Synode of
the church of
Englande.

The History of the Church of England

Estenglish, in the xvii. yere of his raigne, and Lothar king of kent, in the vii. yeare of his raigne, being there president and chief Theodore by the grace of God Archebishop of the Ile of Britanie, and of the citie of Caunterbury, & with him sitting in assemblée the other bishops of the same land, most Reverend men and prelates, having the holy ghospelles set before them, at a place called in the Saxon tong, *Hedtfeld*, after commoning and conference together had thereuppon, we have expounded and set fourth the right and true catholique faith in such sort as our Lorde *Jesus* being incarnate in this worlde delivered it to his disciples, which presently sawe and heard his wordes and doctrine, and as the crede of the holy fathers hath leaft by tradition, and generally as all holy men, all generall Councells, and all the whole company of the authentique doctours of the catholique church have taught and delivered. Whome we following in good, dewe, godly, and rightbeleving maner, according to their doctrine inspired into them from God do professe and beleve, and stedfastly do confesse with the holy fathers, the Father, and the Sonne, & the holy ghoste most verily, and in true and formall proprietie, the Trinitie in the unitie of one substance and the unitie in Trinitye, that is to saye, one God in three persons, of one substance, and of equall glorie and honour. And after many like thinges pertaining to the confession of the right faith, the holy Synode dyd also adde to their letters, these thinges folowing. We have received the five holy and generall Synodes of the blessed and derebeloved fathers of God, that is to saye, of ccc. xviii. which wer assembled at *Nice*, against

The v. firste
general
councils
received by
a common
consent of
the church of
England
about 800
yeares past.

the most wicked and blasphemous *Arrius*, and his opinions. And of *Cl.* at *Constantinople* against the madenesse and fond secte of *Macedonius* and *Eudoxius*, and their opinions. And at *Ephesus* the first time, of *CC.* against the most wicked *Nestorius* and his opinions. And at *Chalcedon*, of *CCxxx.* against *Eutiches* and *Nestorius* and their opinions. And at *Constantinople* the second time where was assembled the fiftē Councell in the time of the emperour *Justinian* the yonger, against *Theodore* and *Theodorete* and *Ibe*, and their epistles and their opinions. And a litle after against *Cyrrill*. Also we receave and admit the Synode made at the citie of *Rome* in the time of the most holy and blessed Pope *Martin*, the viii. yere of the Indiction, and the ix. yere of the most godly and good Emperour *Constantine*. And we worship and glorifie our Lorde *Jesus Christ*, in such sort, as these men have done, adding or diminishing nothing: and we accurse with hart and mouth them whome these fathers have accursed, and whome they have receaved, we receave, glorifyeng God the father without beginning, and his only begotten sonne, begotten of the father before all ages and times, and the holy ghost proceding of the father and the sonne in unspeakeable wise, according as these above mentioned, holy Apostles, and prophetes and doctours have preached and taught. And all we, that with *Theodore* the Archbishop have set forth and declared the catholique faith, do hereunto subscribe with our owne handes.

The
fourth
Booke
The .17.
Chapter

The 5.

HOW JOHN THE CHANTOUR OF THE
SEA APOSTOLIQUE CAME INTO EN-
GLANDE TO TEACHE HIS CONNINGE. The
.18. Chap.

In this mon-
asterie S.
Bede was
brought up.

Privilege
from Rome
for the
libertie of
monasteries.

AT this Synode there was present, and also confirmed the decrees of the catholique faith a most reverend man named Jhon, the chief Chantour of S. Peters church and abbot of the monasterie of S. Martyns, whiche was come of late from Rome by the commaundement of Pope *Agatho*, having for his guyde the most reverend Abbot *Bishop* surnamed *Benedict*, of whome we spake before. For when the sayd *Benedict* had buylt a monasterie in England, in the honour of the most blessed chief of thapostles S. Peter by the mouth of the river Were, he came to Rome as he had ofte bene wont to do before with his felowe & helper in the same worke *Ceolfride*, (who after him was abbot of the same monasterie) and was receaved most honourably of Pope *Agatho* of worthy memorie, of whome he desyred and obtained for the warrant and assurance of the libertie of the monasterie that he had erected, a letter of privilege confirmed by the authoritie Apostolique in such forme as he knewe the will and graunt of king *Ecgfride* to be, by whose leave, and liberall gyfte of possession & land he had made the sayd monasterie. He obtained also to have with him, the foresayd Abbot Jhon into England, to the entente he might teache in his monasterie the yearly course and order of singing, as it was in S. Peters at Rome. And so the sayd Abbot Jhon did, as sone as he had commaundemente by the Pope, both with his owne voyce and presence

teaching the chantours and singing men of the saied monastery the order and forme of singing and reading: and also putting in writing those thinges that appertained to the celebration of highe feastes and holy dayes for the whole compasse of the yere. Which thinges of his writing have bene hitherto kept in the same monastery, and are now every wher copied out by diverse. And the same Jhon did not only teache the brethren of that monasterie, but such as were skilled in songe came together to here him almost from all the monasteries of the same province. And many to did earnestly desyre and entreat him in such places where he taught to come to them him selfe. Beside this office & skill to teache synging and reading he had also an other charge in commaundement from the Pope Apostolike, which was that he should diligently learne of what faith the church of England was, and bring worde thereof at his retourne to Rome. For not longe before there had ben kepte at Rome a Synod by the holy Pope *Martin*, of the consent of C.v. bishops against them principally, that preached one only working and will in Christe. Which Synode he brought with him, and gave it to be written and copyed out in the foresayd monasterie of the moste vertuouse Abbot *Benedict*. For such men had at that time very sore troubled the faith of the church of *Constantinople*, but by the goodnes and gyfte of our Lorde they were anon espied out & convicted at the same time. Wherefore *Agatho* the Pope minding as in other provinces, so also in England to be enformed what the Church was, and howe clere it was from the pestilent contagions of heretikes, committed this charge & busynes

Order of singing and church service from Rome.

The heresy of the Monothelite.

The Pope is informed of the state of the church. *Lege Cipr. lib. 1. epist. 3. et Aug. ep. 92. and 93.*

The History of the Church of England to the most Reverend Abbot Jhon being nowe appointed to go to England. And therefore when the synode, which we spake of before, was called together in England for this purpose, the catholike faith was in them all found clere, sownd, & uncorrupted. And a copie of the same was geven him to carie to Rome. But in his retourning homewarde, not long after he passed the sea, he fell sicke by the way and died. His body for the love of S. Martin, whose monasterie he governed, was by his frendes brought unto Tours, and there buried honorably. For as he went toward England he was gently receaved and lodged in that church, and desired earnestly of the bretherne ther that when he retourned to Rome, he wold come that way, and lodge with them. Finally he toke with him from thence certaine to helpe and succour him both in his journey, and also in his busynes that he was charged withall: who althoughe he thus died by the way, yet neverthelesse the copie of the Catholique faith of England was brought to Rome, and receaved most gladly and joyfully of the Pope apostolike, and of al that heard or read the same.

HOW QUENE EDILDRED CONTINEUED A
PERPETUALL VIRGIN, WHOSE BODY
COULD NOT BE CORRUPTED, NOR ROT
IN HER TOMBE.

The .19. Chapter.

KING *Egfride* tooke to wife a woman named *Edildride* the doughter of *Anna* king of the East english, of whom we have ofte made mention, a man mervailouse godly and in al pointes notable for vertu both of thought

and dede. This sayd woman had bene wedded to an other man before him, that is to saye, to the prince of the South Giruians named *Tonbert*. But he died a litle after he had married her, and then she was geven to wife to the foresayd kinge. With whome she lived xii. yeres, and yet remained continually a pure and glorious virgin, even as bishop Wilfrid a man of blessed memorie did shewe me enquiring of purpose of the matter, bicause many did doubtte thereof, and saied unto me that he coulde of all men be a very sure witnesse of her virginitie, for so much as kinge *Ecgfrid* promised to geve him landes and much money, if he coulde persuade the quene to use his companie, though yet he knewe well that she loved no man in the world more then him. And it is not to be mystrusted, but that the samethinge may be done in our time also, which hathe ben sometime done in times paste as trewe histories do witnesse, whereas one and the same lorde geveth the grace, which promiseth to abyde with us unto the end of the world. For besyde this, the signe and token of the divine miracle, in that the flesh of the same virgin buryed could not be corrupted & putrefied, doth well shewe, that she lyved alway uncorrupted and untouched of any man. Againe it is well knowen, she besowght the king very much & a long time, that she mighte forsake the cares of the world, and have leave to go into a monasterie, and there only to serve Christ the true king. Which when she had at last obtayned, she entred into the monasterie of Abbesse *Ebbe*, who bare a good affection to king *Ecgfride*. The monasterie standeth in a towne called *Coludi*, & the aforesayd byshop *Wilfride* gave her the veale

Why the
miracles here
reported
ought not to
be mistrusted
Matt. 28.

Nonnes con-
secrated of
bishops.

The History of the Church of England and habit of a nonne. Within a yere after whiche, she was herselfe made an Abbesse in the ile of Ely in which place there was built a monastery of virgins dedicated to God, amonge whom she began to be a very good mother & virgin bothe in examples and also good lessons of heavenly lyfe. Of her it is sayd, that after the time that she went to the monasterie, she wold never weare any linnen but only wollen clothes, and seldome washe herselfe in warme bathes, save against solemne highe feastes, as Easter, whitsontyde, or twelfetyde, and than would she be the last of all, & with her owne handes and helpe of her handmaydes wold first wash the reast of Christes virgins that were there. Very seldom also excepte on high feastes or for great necessitie dyd she eate more than onse a day, and that continually, on lesse a greater feblenesse dyd let her. From the time of the first comming to prayer together untill the rysing of the day she abode in the Church still continewing at her prayers. And there are that say, that by the spirite of prophecie she dyd foretell both the pestilence whereof she should dye herselfe, and also did openly in all their presence declare the number of them that shoulde be taken from this world owt of her monasterie. She was taken away to our Lord in the mids of her company seven yeres after she was made Abbesse. And as she her selfe had willed, she was buryed in a tombe of wood in none other place than in the myds of them in such order and sort as she departed. After whome succeded her sister *Sexburg* in the office of Abbesse, which woman *Earcumbert* king of Kent had had to wyfe. And when *Edildride* had lyen buried xvi. yeres, it semed good to her sayd syster

nowe Abbesse, to have her bones taken upp, and put in a newe tombe, and removed into the church. Whereupon she wylled certaine of the bretherne to seke a stone, whereof they mighte might make a tombe for this purpose. And they taking ship (for the countree of *Eelye* is round about compassed with waters and fennes, nor hathe any great stones for such purposes) came to a certaine litle citie leafte desolate and uninhabited, the which was not far from thence, and in the englysh tonge is called *Grandchester*, and straight way they found by the walles of the citie a tombe of white marble ready made very fayre, and covered very trym and fyt with a cover of the same stone: wherby understanding that our Lorde hadd prospered their journey, they gave him thanks therefore, and browght it to the monasterie. And when the grave was opened and the body of the holy virgin and spouse of Christ taken owt into the light, it was found so cleane from corruption, as if she had dyed or bene put in the grownd the very same daye, even as bothe the aforesayd byshop Wilfride, and many other that knewe it, beare wytnesse. But Cinfride a certaine phisition, whiche was present by her bothe when she dyed and when she was taken owt of the tombe, was wonte of more certaine knowledge to tell, that when she lay sicke she had a very great swelling under her arme pit, and they bad me, quoth he, to launce that swelling, that the yll humour that was within might issue owt. Which when I had done, for the space of two dayes after she semed to be somewhat better at ease, so that some thowght that she might be cured of her grief. But the third day her former paynes tooke her againe, and

The
fourth
Booke
The .19.
Chapter

The ile of
Eelye.

The His-
tory of the
Church of
England

straight way was she taken owt of the worlde, and chaunged all paine and death with health and life everlasting. And when after so many yeres her bones shoulde be taken owt of the grave, they spread a tent over the same, and all the company of the bretherne on the one syde, and systers on the other, stode round about synging & the Abbesse with a fewe other went in, to take up and bring forth the bones. But sodainly we heard her within crye owt withe a lowde voyce, Glorie be to the name of God. And anon after, they called me in, opening the entraunce of the tente, where I sawe the body of the holy virgin of God being taken out of the tombe, and lyeng on the bead like one that were a slepe. Then dyd they also open the covering of her face, & shewed me the wound of the cut, that I had made, healed and cured, so that in mervailous wyse in the place of the open and gaping wound wherewith she was buried there appered than but litle smal signes of the scar. Byside this, all the lynnyn clothes, wherein the body was winded appered hole and so newe, that they semed to be put about those chast lymmes but that very daye. And the report is, that when she was grieved with the foresayd swelling & paine of her cheeke bone and necke, she tooke great joye in this kinde of disease, and was wont to saye: I knowe most certainly, that I worthely doo beare this bourden of paine in my necke, in which I remember that when I was a gyrle, I did beare the superfluouse and vaine bourdens of tablettes & owches, and I beleve that the soveraine pitie of God doth therefore send me this grief and paine in my necke, that he may so absoyle & quit me from that gylte of vanitie & lightnesse,

What bur-
dens are
borne now a
dayes of
lesse then
kinges child-
ren, and yet
no grief felt
at all?

whereas nowe in stede of gold and pretious stones the read
 fire heate and burning swelling breaketh out off my necke.
 It happened also that by the touching of the same *Clothes
 wherein the corse lay, both spirits were driven oute of cer-
 taine bodies possessed, and also other diseases healed some-
 times. And it is said, that the tumber in which she was firste
 layd and buried, did heale certaine that were pained in their
 eyes, which as sone as they set their head to the same tombe
 and prayed, straightway had the griefe of their sore or dym-
 me eyes taken away. The body of the virgin was taken and
 washed, and layd in newe clothes, and so caried into the
 churche, and put in the other tombe that was brought,
 where it is kepte unto this daye, and is had in great rever-
 ence. The said tumber, founde ready made, was (not with-
 out a miracle) so apte and fyt for the virgins bodie, as if it
 had bene of purpose made and cut out for her, the place al-
 so of the head was made by it selfe severally, and semed to
 have bene fasshioned as juste as could be for the bygnesse
 of her head. This countree of Ely is in the province of the
 East english, and conteyneth about CC. housholdes, & is
 compassed on eche syde, as we have said, lyke an Iland,
 round about with either fennes or waters. And therefore
 of the eeles which are plentifully taken in those waters, it
 hath his name. In this Ile this sayd handmayde of Christ
 desired to have a monasterie, bicause, as we sayd
 before, she came of the nation and
 blood of the East
 english.

The
 fourth
 Booke
 The. 19.
 Chapter

*The napkins
 and partlets
 taken from
 S. Paules
 body healed
 the sicke and
 expelled
 divels. Act.
 cap. 19.

In Cam-
 bridge shere.

AN HYMNE OF THE SAYD VIRGIN.

The .20. Chap.

THE occasion semeth convenient to put in this historie
an hymne of virginitie, which many yeares past we
made in meter, in the lawde and prayse of the sayde Quene
and virgin, which is in dede therfore verely a Queene, for
that she is the spouse of Christ. And herein we shall followe
the custome of the holy scripture in the historie
whereof many songes and psalmes are put in
amonge, which were (as is well
knownen) made in meter
and verse.

A SONG OR SONNET IN PRAISE OF VIRGINITIE
AND IN THE HONOUR OF S. EDILDRED.

O GOD, o gloriousse Trinitie, in whome all rule doth alway stande,
O gloriousse God, all one in three, ayde thou the thinges we take in hand.
Of wars let Virgils verse endite, sing we the plesant frutes of peace:
Aeneas fights let Virgil write, Christs gifts to sing let us not cease.
My verse is chaste, it is not made, to tell of synfull Helens stelth,
My verse is chaste, such wanton trade, write they that live in wanton welth.
Of heavenly giftes to speake I long, not of thassaults of ruinous Troy:
Of heavenly giftes shalbe my song, the which the earth dothe nowe enjoye.
Beholde highe God commes from above, the virgins pure wombe to possesse:
Behold high God commes for mens love, them to redeme from death endlesse.
A mayden mother bringes forth a childe, who is the father of al that is,
Borne is a son of a mayden myld, Marie the gate of God and blys.
The blessed flocke in her delight, mayd and mother of the Deitie,
The blessed flocke most pure and bright, in pure and chaste virginitie.
Her worthinesse hath made mo spring, of this chaste virgin stocke and bowe:
Her worthinesse doth daily bring, mo virgin flowers to bud and blowe.
The fyry flames the virgin pure, S. Agathe never shranke to byde,
The fyry flames dyd eke endure, Eulalya as gold in fornace tried.
The ugly beastes with gaping jawes, chaste Tecla conquered gloriously,
The ugly beastes with ramping pawes, chaste Eufeme lead victoriously.
The blooddy sweard with laughing looke, Agnes more strong than stele nere drad,
The blooddy sweard S. Cicilie tooke, great joy therein no harme she had.
The world wyde hath flowed in such, triumphing actes of sober harts,
The world wyde hath flowed in much, love of like chaste and sober partes.
And eke our dayes with one are blest, a noble virgin verilie,
Our Edildride doth shine addrest, with like bright perfit puritie.

Of royall spirite and stocke she came, her father a famousse worthy wighte,
 Her royall spirite and noble name, was much more noble in God his sighte.
 She had also the soveraintie of Queene and raigne terrestriall:
 But she had an higher majestie of raigne and blysse celestiall.
 O virgin bright what sekst thee a man, which hast already thy spouse above?
 What other husband sekst thee than, Christ is thyne only spouse and love.
 I thinke that thou herein might doo, as dyd the mother of the heavenly king,
 That thou both wyfe and virgin too, might be like her in that ilke thing.
 For when this spouse of God had past, xii. yeres in secular life and raigne,
 This spouse of God herselfe did hast in life monasticall to remaine.
 Wher she to heaven wholly bent, florisht in vertues many and hye
 From thence her soul to heaven went, to which she did her wholly apply.
 This virgins body pure in ground had lyen the space of xvi. yere:
 Yet was the same as swete and sound, as when it first was layed on bere.
 O Christ this was thy worke most true, the very clothes about the corse
 O Christ, were faire and hole and newe, long time on them had lost his force.
 The dropsy eke that foul disease, these holy shrouds did heale and cure
 And diverse had by them their ease, of sundrie griefs they did endure.
 The furiose fend that erst beguyld, our mother Eve maliciously
 This fend so fell a virgin myld, did put to flight victoriously.
 Lo bride of God see and behold, what honour in earthe to thee done is:
 O spouse of Christ a thousand folde is done thee more in heavens blys.
 The joyfull gifte thou doest possesse, a bride full bright for thy bridegrome,
 The joyfull gifte that never cesse, lo Christ him selfe to thee is come.
 And thou to him melodiously, doest sing with swete and tuning voice:
 To him with hymnes & harmony, new & swete spouse thou doest rejoyce.
 The lambes high throne and company follow thou shalt for ever and ever.
 His love and bonde is such to thee, noman there fro shall thee dissever.

HOW BISHOP THEODORE MADE PEACE
BETWENE THE TWO KINGS ECGFRID
AND EDILREDE.

The .21. Chapter.

THE ix. yere of the raigne of *Ecgfride* a battaile was fought betwene him, & *Edilrede* king of the Marshes, by the river of *Trent* in which was slaine *Elbuine* king *Ecgfrides* brother a yong man of about xviii. yeres of age, and very well beloved of both the countries. For a syster of his named *Osthride* was wife unto king *Edilred*. And whereas hereupon there semed to ryse an occasion and matter of sharper war and longer enmitie betwene the two kings, and the fiersse peoples, Gods derebeloved bishop *Theodore* trusting in the helpe of our lord did by his holesome exhortation, utterly quenche the fyre of so great a perill begonne, in such sorte that the kinges and people beinge pacified on both sydes, the lyfe of no man perished for the death of the kinges brother, but only a dewe amercement of mony was geven and payd to the other kinge for amendes. The bondes of which peace did a longe time after endure betwene the sayd kinges and their dominions.

HOW THE FETTERS OF A CERTAINE
PRISONER WERE LOWSED, WHEN MASSES
WERE SONGE FOR HIM.

The .22. Chapter.

IN the foresayd battaile in which was slaine king *Elbuine*, a certaine notable thing and welknown of many, happened, which we in no wise may leave untolde, bothe for the profit of the reader and for the glory of God. In the battaill above mencioned among other of the souldiers a cer-

The History of the Church of England

taine yonge man named Imma was left for dead: which when he had all that day and night following lyen among the bodies of the slayne men, lyke as he had bene dead also, at laste receaved ayre and breath and revived againe, and sate up, and bound his woundes him selfe, as well as he could resting himself a litle. After he arose up and began to go his way seeking where he might fynd some fryndes to see to him and helpe him. But as heso did, he was found and taken of his enemies of the other campe, and brought unto their Lord, who was an Erle subjecte to king *Edilred*. Of whom being demaunded, what he was, he feared to confesse that he was a souldier, and thought better to answer that he was a poore husband man of the countre, and one that had wyfe and children, and that he came forth with such other as he was to bring vittailles to the souldiers. But for all this the sayd Lorde suspected him and willed his woundes to be looked unto: and when he began to wex hole, he commaunded him at night season to be kept in bondes, least he should scape away: but beholde no bondes could holde him, but as sone as they were gone that had bound him, his bondes and fetters wer straight way loosed. For he had a brother, whose name was Tunna, a priest and Abbot of a monastery in the citie, which of his name is called unto this day Tunnacester: who when he heard that his brother was slaine in the battaile came to seeke, if he might happely fynd his bodie. Where he finding one that was in all points like him, & thinking it to be him in dede, brought him to his monasterie, and buried him honorably, and did often times cause masse to be saied for his soule: By the

An example
for the con-
firmation of
purgatory.

saying of which masses that, which I sayd, came to passe, that noman could bynd hym, but that he was straight way loused againe. Then the Erle that kepte him began to wonder here at, and to enquire of him, what the cause was that he coulde not be bound, and whether perhaps he had about him any loosing letters, such as men talke of that he could not be bound by the vertue of them. But he aunswared, that he knewe no such arte nor conning: but I have a brother, quod he, in my countre, one that is a priest & I knowe that he thinks I am slaine, and therefore doth oft saye masse for me: and if I were nowe in an other world, my sowe shoulde be there loused from paynes throughe his intercessions and prayers as my body is here from bondes. And while he was thus kept a certaine space in the Erles howse, some that marked him more diligently, sawe by his countenance, behaviour, and talke, that he was not (as he had sayd) of the common poore sort of people, but of some good house and degree. Therefore the Erle called him secretly, and examined him more straightly of whence he was. Promising that he wold doo him no harme in the world, if he wold playnly utter and shewe himselfe, what he was. Which thing when he had done, and declared himselfe to be one of the kinges servauntes, wel, quoth the Erle, I knewe by thy wordes and awnsweres, that thou were no husbandman of the countre. And thou art well worthy to dye nowe, for that all my bretherne and kynnesmen were slaine in that battaile, yet I will not put the to death, for breaking of my faith and promyse. And therfore as soone as he was full cured, the Erle sent him to *London* and solde him to a

The
fourth
Booke
The .22.
Chapter

The sacrifice
of the
Masse pro-
pitiatory.

marchant of Friseland. But neither he, nor any man els as he was lead thither, could bynd him by any meanes. And yet his enemies dyd lay on him many and sundry kindes of fetters which yet allwaies were loosed. When he that hadd bowght him, sawe, that he cowld be kept and holden in no bondes, he gave him leave to ransom himselfe, if he were able. For after abowt viii. a clocke in the morning when masses began to be sayd, his bondes and fetters were ever loosed. And thus upon his othe either to come againe, or els to send his ransome, he was let go, and came to kent to kinge *Lodhere*, who was sonne to the sister of *Queene Edildrede* of whom we have spoken before, and himselfe had bene sometime a servaunt of the sayd *Queenes*. There he sued to the kinge for so much as wold pay his ransome, which he obtained, and sent it (as he had promised) to him whose prisoner he was. Afterward he retourned to his countree, and came to his brother, and declared him in order all the adversities that had happened unto him, and also what comfortes and succours he had had in the same. And he knewe, by that his brother told him, that his bondes were loosed at those times specially, in which masses were said and songe for him. He understoode also, that the other helpes and succours that happened to him in his danger, came of the heavenly gyfte and grace throwgh his brothers intercessions and offring of the holy holsome hoste & sacrifice. Many that heard these thinges of this man, were styrred up and enflamed in fayth and godly devotion, unto prayer, unto almesse and charitable dedes, and to offer to our Lorde hostes of the holy oblation and sacrifice, for the

delivery and reliefe of their frindes, that were departed this worlde. For they understood thereby and knewe, that the holesome blessed sacrifice was effectuous to the everlasting redemption and ransoming bothe of sowle and bodie. This storie was told me of one of them that heard it of the very man in whome it was done, and therfore knowinge it to be true and certaine, I dowbted no whit, to put it into this our ecclesiasticall historie.

The
fourth
Booke
The .23.
Chapter

OF THE LYFE AND DEATH OF ABBESSE HILDA.

The 23. Chap.

THE yere following after this, which was, the yere of thincarnation of our Lorde DCIxxx, the most devowt and godly servaunt of Christe Hilda Abbesse of the monasterie, that is called Streanes halch (as we before mentioned) after many heavenly dedes that she did in this world, passed owt of this lyfe to receave the rewardes of the lyfe of heaven, the xvii. day of November, when she was three score & six yeres of age. The which number of yeres equally divided into two partes, she lyved, the first xxxiii. in secular lyfe withe most noble and worthy conversation, and as many after did she dedicate to our Lord more nobly & worthely in monastical life. For she was come of noble birth, and was the dawghter of kinge *Edwins* nephewe named *Hererike*, with which kinge also at the preaching of *Paulinus* of blessed memorie the first bysshopp of Northumberland, she receaved the fayth and sacramentes of Christe, and dyd syncerely kepe the same, untill she deserved to come to his sight and vision, whome only to serve after she had deter-

An. 680.

The His-
tory of the
Church of
England

mined, and forsaken this secular lyfe and world, she went to the province of the East english. For she was allied to the king there, and from thence she desyred, if she might by any meanes, to forsake her countre & al that ever she had, and go into Fraunce, and there in the monasterie named *Cale* to leade a pilgrimes and exuls lyfe for our Lordes sake, that she might the more easily deserve to enjoye an everlasting countre in heaven. For in the same monasterie her syster *Hereswide* mother to *Aldulphe* king of the East english did at the same very tyme lyve under rules and disciplines of religion abyding and looking for the crowne everlasting: whose example she mynding to followe and live a straunger owt of her owne countree, dyd abyde in the said province one hole yeare. After which being called home againe into her countree by bisshopp *Aidan*, she had delivered her the landes of one Lordeship at the north coast of the river Were, in which she lived also the space of one yeare, and lead a monasticall lyfe with a fewe other of her companie. After this she was made Abbesse in the monasterie that is called *Heortheu*, which monasterie had bene builde not long before of the godly and devout handmayed off Christ *Heiu*. Which is said to be the first woman in the province of Northumberland, that tooke the vowe and habit of a Nonne, being blessed and consecrated by bisshop *Aidan*. But not long time after the making of the monasterie she departed thence to the citie of *Calcara*, whiche is called of the english men *Calcacester*, and there she appointed to abyde & continewe. Now this other handmayd of Christ *Hilda* being placed to rule this monasterie, dyd strayght procure to or-

Vow and
habit monas-
ticall.

Colchester.

der and dispose the same in all pointes with regular lyfe and discipline, in such wise as she could be best enstructed of them that wer learned. For both bishop *Aydan*, & as many religious persons as knewe her, for the great wysedome and love to serve God, that was in her, were wont ofte times to visit her, lovingly to helpe her, and diligently to instructe her. Thus when she had certaine yeres gouerned this monasterie in great observation and straightnes of regular lyfe and order, it was her chaunce to take in hand the buylding and disposing of a monasterie in the place called *Stranes-halch*, which busynes committed unto her she finished with all speede and diligence. For she furnished and framed it with the same rules and orders of regular lyfe, with which she had disposed the other monasterie before. And truly she dyd there teache singularly the workes of righteousness, devotion, chastitie, and other vertues, but specially of peace and charitie, in such wise that after the example of the primitive church, there was none riche there, none poore, but all thinges common to all, for nothing semed peculiar and private to any one. She was of such wysedome, that not only all meane persons in their necessities, but also kinges and princes dyd seke and find counsel of her: Such religious men, as lived under her governance, she made to bestow their time in the reading of the holy scriptures, and in the exercise of the workes of vertue, that out of her monasterie many might easely be founde, mete and worthy men to serve the church, and the aultar. And in dede we have sene in a short space five bishops oute of the same monasterie, all men of singular merite & holynesse, whose

The
fourth
Booke
The .23.
Chapter

The History of the Church of England

Dorchester in Barke-shere.

In holy Ilond.

Going to Rome accomplished a matter of devotion in our primitive church.

names are these *Bosa*, *Adda*, *Ostfor*, *John*, and *Wilfride*. Of the first we have spoken before, howe he was consecrated bishop of *Yorke*. Of the second to speake shortly, he was made bishop of *Dorcister*. Of the two last we shall speake afterwarde, of which the one was consecrated bishop of *Hagulstad*, and the other of *Yorke*. Of the middlemost let us nowe say somewhat. When he had in both the monasteries of Abbesse *Hilda* diligently applied the reading and studieng of the scriptures, at last desiring more perfecte exercises, he came to kent to the Archebishop *Theodore* of blessed memorie. Where having continewed a certaine space and spent his time in holy studies and reading, he found also the meanes to go to Rome, which at that time was counted a thing of great vertue and devotion. From thence retourning home againe to England, he went unto the province of the *Uictians* over which king *Osric* raigned than, and there he remained a long time, preaching the word of faithe, and also giving himselfe for an example of life to all that knewe and heard him. At which time the bishop of that province named *Boselus* being so sicke and weake, that he could not himselfe fullfill the office of a bishop, by all mens judgement and consent the foresaid man was elected and chosen bishop in his place, and at the commaundment of king *Edilred* was consecrated by bishop *Wilfride* of blessed memorie, who at that time was byshop of the Middleenglish. For *Theodore* tharchebisshop was than dead, and none other as yet made bishop for him. In which province a litle befor, that is to wytt, before that foresaid man of God *Boselus*, one *Tatfrid* a man most stout,

couragiouse and well learned and of an excellent wyt, was elected bishoppe out of the monasterie of the said Abbesse: but he was taken away and died before his time, ere that he might be consecrated. This foresaid handmayde of Christ Abbesse *Hilda*, whome, all that knewe her, were wont to call mother for her notable grace and godlinesse, was not only in her owne monasterie an example of lyfe to them that were with her, but also to many other that were far of she ministred occasion of salvation and amendement, to whom the happy report of her doing and vertuous living came. And so was fulfilled the dreame, that her mother *Bregoswid* had, when this was but an enfant. For when her husband *Heriric* was out of his countre as an outlawe under *Cerdix* kinge of the Britons, where also he was att last poysonned, she sawe in a dreame, that he whom she sought with al diligence, was as it wer sodainly taken out of her sight that no signe and token of him any where did appere. But as she yet busily sought for him, she found by and by a very pretious ouch and jewel under his garment, which as she did wel marke and consider it semed to shine and glister with brightnesse of so great a lighte, that it filled all the borders of Britannie, with the grace thereof. The which dreame was proved true in her doughter, whome we speake of. Whose lyfe not to her selfe only but to many other that wold lyve well, did geve examples of the workes of light. But nowe when she had many yeres ruled this monasterie, it pleased the mercifull worker of our salvation, that her holy soule should also be examined and tried with long sicknesse of the body, that after the example of the Apostle,

The
fourth
Booke
The .23.
Chapter

her vertue might be made perfect in infirmitie and weakenesse. For she was stricken with fevers, and began to be grievously vexed with the heate, and was in the same wise sicke & diseased for the space of vi. yeres. In all which time she did never omit and let passe, both, to give thanks to her creatour, and also to teache and enstruete openly and privatly the flocke committed to her charge. For by her owne example she warned them all, both to serve our Lorde dewly when he geveeth them their bodely health, and also thanke him continually and faithfully in worldly adversities, or bodely infirmities and sicknesse. And thus the seventh yere of her sicknesse, the grief and paine tounring toward the hart and inward partes she came to her ende and last day in this worlde, and about the crowing of the cocke after she had receaved the viage provision of holy howsell she called unto her the handmaides of Christ that were in the same monasterie, whome as she admonished and counsell-ed to kepe the evangelicall unite amonge them selves and with other, at the very last worde and making of this her exhortation she gladly and willingly saw the houre of her death yea rather (to speke with Christs owne wordes) she passed from death unto lyfe. In which very night our almightie Lord vouchesafed to revele her death & departing by a manifest and plaine vision in an other monasterie that was a good way of, named *Hacanes*, the which she had buylt the same yere. For there was in the same monasterie a certaine Nonne named *Begu* which had served our Lord in monasticall conversation and blessed virginities xxx. yeres and more. This Nonne taking her reast at that time in

the dortour howse, heard sodainly in the ayer the known sound of the bell, wherewith they were wonte to be called up to prayers, when as any of them was called out of the worlde. And opening her eyes (as she thought) she sawe the rooffe and top of the house uncovered, and all above full of light. Which light as she earnestly marked & looked on, she sawe the soule of the foresayd handmaid of God in that light caried unto heaven, accompaigned and lead by Angells. And as she then started out of her sleape, & sawe other systers taking their reast about her, she knewe and perceaved, that that which she sawe was shewen her either in a dreame or in some vision of minde. And by and by she rose up for overmuch feare that she had, and ranne to the virgin, which was then governesse of the monasterie in the Abbesse stede, whose name was Frigit, and with much weeping and teares, and drawing long sighes told her that the mother of them al Abbesse *Hilda* was now departed this worlde, and with a mervailouse great light, which she sawe, and company of Angells leading her, ascended up to the gates of everlasting lighte and felowship of the heavenly citisens. Which when she had heard, she raised up all the sisters, and called them to churche, willing them to be occupied in prayers and psalmes for the soule of their mother. Which thing as they diligently did the rest of the nighte, at the breake of the day there came certaine bretherne from the place where she died, to bring worde of her departing. Which the other aunswered that they knewe of before. And when they had declared in order howe and when they had learned the same, it was found that her passing was

The History of the Church of England shewed them by the vision at the very same houre, that they reported her to passe out of the world. And with a goodly consent and agreement herein it was by the worke of God so disposed, that when the one sawe presently her departing out of this lyfe, at the same time the other did knowe her entring into the perpetuall lyfe of soules. These two monasteries are distant a sonder almost xiii. myles. It is also reported, that in the same monasterie to, where the foresayd handmayde of God died, one of those vowed virgins to God, that loved her more then the rest had her departing shewed unto her the same night in a vision, and sawe her soule go to heaven with angells, which thing the very same houre it was done she opened and declared to those handmaydes of Christ that were with her and called them up to pray for her soule, and that, before the reast of the company knewe of her departing: which thing to be so, was anon after declared to the hole company when morninge came. For at that houre this Nonne was alone severally with certaine other handmaydes of Christe, in the outmost places of the monasterie, wher such as were such women as were newly come to religion, were wonte to be tried and abide the time of probation, untill they were instructed in the rule & order, & then taken into the felowship of the reast, and professed.

HOWE THE GYFTE OF SYNGING WAS
MIRACULOWSLY GIVEN TO A CERTAINE
BROTHER IN THE MONASTERIE OF THIS
ABBESSE.

The .24. Chap.

IN the monasterie of this Abbess there was a certaine brother notably endewed with the speciall grace of God, whiche was wont to make songes and meters fit for religion and godly meditation, in so much that what so ever he learned of the holy scriptures by other mens expounding, he tourned and made the same anon after with poetickall and musickall wordes set together withe wonderfull swetenesse and melodie in his owne mother tonge. With whose verses and songes the mindes of many men were ofte enflamed to the contempt & despysing of the world, & desire of the everlasting lyfe of heaven. After whome diverse other among the english men assayed to make godly and devowt meters, but noman cowlde matche his connyng therein. For he learned this arte of singing and making, not towght of men, nor by any mans helpe, but he receaved the gyfte therof freely by the only ayde and grace of God. And therefore he cowlde never make any fond or vayne balade, but such things as belonged to religion and godly meditation were only mete to come owt of his religiowse and godly mowth. For as long as he was a secular man, which was, tyll he was well stricken in age, he never had learned any such matter of singinge. In so much that sometimes at the table, when the company was set to be mery, and agreed for the nonse, that eche man shoulde syng in order at his cownse, he, when he sawe the harpe to come nere

The His-
tory of the
Church of
England

him, rose up at myds of supper, and gat him owt of doores home to his owne howse. And as he so dyd on a certaine time, getting him owt of the place where they were drinking and making mery together, to the stable among the beastes which he had appoynted him to kepe and looke to that nighte, and when the howre of slepe came, was gone his way quietly to bed, as he laye, he dreamed that a certaine man stode by him, and bad him, God spede, and calling him by his name, sayd to him, *Cednom*, I pray thee singe me a songe. Whereto he made awnswere and sayd, I can not synge. For that is the matter why I came owt from the table to this place here, bicause I cowlde not singe. But yet, quoth he againe that spake with him, thou hast somewhat to syng to me. What shall I syng? quoth he. Sing, quoth the other, the begynning of al creatures. At which awnswere he began by and by to singe in the lawde and prayse of God the creatour, verses which he had never heard before, of which the sense and meaning is thys. *Nowe must we prayse the maker of the heavenly kingdome, the power of the creatour, his counsell and devyse, the workes and actes of the father of glorie. Howe he being God eternall was the maker and author of all miracles, whiche first unto the children of men created heaven for the top of their dwelling place, and after the omnipotent keper of mankinde created the earthe for the flowre thereof.* This is the meaning, but not the order of the wordes which he sange in his sleape. For verses be they never so wel made can not be tourned out of one tonge into an other word for worde, without leasing a great pece of their grace and worthynesse. Now when he awooke and rose up, he

remembred stil by harte all the thinges that he had songe in his slepe, and dyd straight way joyne thereto mo wordes in the same maner and forme of meter, and made up a songe fytte to be songe and applyed to God. And on the morowe he came to the farmar or baylie under whome he was, and tolde him of the gifte that he had receaved, & being browght to the Abbesse he was commaunded in the presence of many learned men to tell his dreame, & rehearse the song, that it might by the judgement of them all be examyned and tryed, what or whence the thing was which he reported. And it semed to them all, that some heavenly grace and gifte was graunted him of our Lorde. For more triall whereof they recited unto him the processe of some holy storie or example, willing him, if he cowlde to tourne the same into meter and verse. Which he tooke upon him to doo and went his way, and on the morowe after came againe and browght the same made in very good meter, which they had willed him to doo. Whereupon straight way the Abbesse acknowledging and embracing this grace and gifte of God in the man, enstructed and exhorted him to forsake the world, and the lyfe thereof, and to take the monasticall lyfe and profession upon him. Which he did and was thereupon by the commaundment of the Abbesse placed in the company of the bretherne, & by her appointment tawght and enstructed in the course of holy scripture. But he what soever he cowlde heare and learne, would afterwarde thinke upon the same againe by him selfe, & chewinge theron lyke a cleane beast at his cudd, would turne it into very swete meter, and melodiously singinge the same,

The
fourth
Booke
The .24.
Chapter

The History of the Church of England made his teachers to become his hearers againe. His songes were of the creation of the world, and beginnyng of mankynd, and al the storie of Genesis, of the going of Israel out of Aegypt, and their entring into the land of promise, and of many other histories of the holy scriptures. Of thincarnation of our Lord, of his passion, resurrection, & ascension into heaven, of the comming of the holy ghost, of the doctrine and preaching of the Apostles. Also he was wont to make many songes and meters of the dread of domes day and judgement to come, of the horrible paynes of hell, and of the joyes and swetenes of the kingdome of heaven. And many other also of the benefits and judgements of God. In al which, his endeavour was to pull away men from the love of wickednesse, & styrrer them up to the love & readinesse of vertue & good lyfe. For he was a man very devout and religiouse, & humbly obedient to his rules & disciplines. And very zelouse & fervently bent against them that would doo otherwise. And therefore he ended his lyfe with a good ende. For when the houre of his departing was at hande, he was taken before and diseased xiiii. dayes with bodyly sicknesse, and yet so temperatly, that he might all that tyme both speake and walke. There was there by, a litle house into whiche they that were sicke were wont to be brought, and such as were lykely shortly to dye. This man desyred him that served him, the same eveninge before the night that he should depart out of the world, to go & provide him a place to reast and lye in that house. The other marvailed why he desired the same, for he was nothing likely to dye so sone. But yet he did as he was bid. When

The ferymary.

they were there placed, and were meryly talking and sport-
 ing amonge themselves and them that were there before,
 being now about midnight he asked and enquired of them
 all, whether they had the sacrament there within. What
 nede, quoth they, is there of the sacrament, for your tyme
 is not come to dye yet, that are so meryly talking with us,
 as a man in good health. But yet, quoth he againe, doo ye
 bring me hither the sacrament. Which when he had taken
 in his hand he asked them, whether they were all of a quiet
 minde and perfit charitie toward him, without any quarell,
 grudge, debate, and rancour. They aunswared all, that
 they were of very good mynd and will toward him, and far
 from al wrath and displeasure : and they asked him againe,
 whether he bare good will and affection toward them. He
 aunswared by & by, I do beare, my dere children, a quiet
 and good mynd to all Gods servauntes. And there withall
 arming him selfe with that heavenly foode made him ready
 to enter into the other lyfe. Then he asked, howe nyghe the
 houre was, that the bretherne should ryse to saye their night
 laudes and service to our Lord. It is not far of, quoth they.
 Wel than, quoth he, let us abyde and tarie for that houre.
 And blessinge himselfe with the signe of the holy crosse he
 layd downe his head on the bolster, and so falling a litle in
 a slomber ended his lyfe in quiet and silence. And thus God
 wrought with him, that even as he had served our Lord
 with a simple, plaine, pure mynde and quiet devotion, so
 likewise he might come to the sight and vision of God,
 leaving this worlde with a quiet and still death. And that
 also the tounge whiche had made and invented so many

The
 fourth
 Booke
 The.24.
 Chapter

Reservation
 of the blessed
 Sacrament.

Howseling
 before death.

Blessing with
 the signe of
 the crosse.

The History of the Church of England

goodly meters and wholesome wordes in the prayse of the creatour of all, might conclude and shut up the last wordes in the praise and lawde of the same, blessing himselfe, and commending his spirite into the hands of our Lord. It appereth also by these thinges that we have tolde, that he knewe before and forsawe the time of his departing.

OF A VISION THAT APPERED TO A CERTAINE MAN OF GOD BEFORE THAT THE MONASTERIE OF THE TOWNE COLODON WAS BURNED.

The 25. Chap.

A Nunnerie burned for the sinnes of the inhabitants.

ABOUT this time the monasterie of virgins, which standeth in the towne of Coludon of which we have made mention above was through negligence by a great misfortune consumed with fire. Which thing notwithstanding happened also for the wyckednes of them that dwelled in the same, and specially of the chief and elders thereof, as all men might easily see that knewe it. And the open scourge of God dyd mercifully whippe them even at the beginning, that being thereby corrected they might lyke the *Ninivites* tourne awaye the wrath of the just iudge from them by fastings, weeping, and prayers. In the same monasterie there was a certaine man a Scotborne named *Adam*, leading a very devout lyfe unto God in chastitie, abstinence & prayer, in such sort, that he never dyd eate nor drinke, save only eche Sonday & thursday: & oftentimes also he passed over whole nightes watching in prayer: which straightnes of hard lyfe he began at the first of dewtie and necessitie to amend his former syn and yl living, but in pro-

cesse of time he had tourned that necessitie into a continuall custome. For whereas in his youth he had committed a certain grevous offense and sin, that coming ofte to his mynd and remembrance, considering in his hart the greatnes thereof, he abhorred it & trembled therat exceedingly, and feared the pounishment of the sharp iudge uppon him for the same. Resorting therefore to a priest & hoping of him to lerne some remedy of salvation, he confessed his syn to him, and desyred him to give him counsell, whereby he might flee and escape the wrath of God & vengeance to come. The priest when he had heard his offense and sin, said. A great wounde requireth a greater cure & medicine: and therefore geve thy selfe to fastinges, & prayers, as much as thou art able, to the ende that *coming before the face of our Lorde in confession* thou maiest deserve to fynde him mercifull unto thee. But he for the passing grief of the gilty conscience that held him, and desyre that he had to be sone asoyled of the inwarde bondes of synnes wherewith he was laden, sayd: I am yonge of age, and strong of bodie. And therefore what soever ye put me unto, so that I may be saved in the day of our Lorde, I will easely beare it all, & though ye bid me to stand the whole night and spend it in prayers, & passe over the whole weke in abstinence. It is very much (quod the priest) to endure the whole weke without sustenance of the bodie, but it suffiseth to faste two or three daies at onse. And this doo thoue untill I come againe to the after a short time, and shewe thee more fully what thou must doo, & howe long thou must continewe in penance. After which wordes the priest appointed him what penance he

The
fourth
Booke
The .25.
Chapter

Confession
to the priest.

Psal. 94.

Penance
enjoyed.

The History of the Church of England should doo, and went his way. And through a sodaine occasion that happened he passed into Ireland, where he was borne, and came not to him againe, as he had promised to doo. Yet the yong man remembring both his commaundement, and also his owne promise, gave himselfe wholly to weping, penance, holy watchinge and continence, in such wise that (as I sayd before) he never tooke sustenance save only thursdaies and sondayes, but continually fasted all the other daies of the weke. And when he had heard that his ghostly father was gone into Ireland, and there departed, ever after from that time he kept this maner of fasting, according as it was first appointed him. And the thing which he had onse begon to doo for compunction of his syn and dread of Gods vengeance, the same did he now, without lothesomnesse or werynesse, yea with pleasure & delight for the reward that followed, and for the fervent love of God. And as he now long time had continewed diligently the same, it chaunced that on a certaine day he went out of the monasterie to some place a good way of, having one of the bretherne with him in his companye. And when they had done their journey & were comming home againe, drawing nere the monasterie they beheld and vewed the goodly high building of the same, wherat the man of God brast out all into teares, and with his weping countenance bewrayed the heavynes of his harte. Which thing when his fellowe sawe, he asked him why he so did. O quod he, al these buildinges that you see, both the common that belong to many, and the private houses of particular persons shall shortly be tourned into ashes and consumed by

fyre. Which he hearing, as sone as they came into the monasterie, found the meanes to tell that to the mother of the covent, named Ebba. Who being troubled at such a warning and fortelling, as good cause was, sent for the man unto her, and enquired the whol matter of him diligently, and how he knewe the same. Of late, quod he, being occupied at night time in watching and saying of psalmes, I sodainly sawe one stand by me, of a straunge and unknownen favour. At whose presence when I was sore afraide, he bad me not to feare, and then in familiar wise he spake to me thus and sayd. Thou doest well in that this night time of reast, thou hast had the strength, not to geve thy selfe to ease & sleape, but to be occupied in watching & praying. Whereto I answered and sayd, that I knewe my selfe to have great nede to continewe in holsome watching, and to make diligent and dewe intercession to our Lord for my synnes. Thou sayest true, quod he farther, that thou & many other have nede to redeme & satisfie for their synnes with good workes, and at such time as they are at leasure from worldly paines and busynesse, to labour the more freely for the desyre of everlasting wealth : but yet very fewe doo so. For right nowe have I walked through all this monasterie in order, and looked in every selle and bead, and of them all, saving thee, have I found not one occupied about the saving of his owne soule : but they are all both men and women either depely drowned in sleape, or watching unto wickednes and syn. For the litle houses that were made to pray or reade in, are nowe tourned into chambers of eating and drinking, and talking, & other enticement of yll. And the virgins, vow-

Abuses of
religious per-
sons punish-
ed by God
from heaven.

ed unto God, contemning the reverence and regard of their profession, as ofte as they have any leasure thereto, do occupie themselves in weaving and making fine clothes, wherewith they may set forth themselves lyke brydes, to the daunger and great perill of their estat & profession : or els to get them the love of strangers and men abroad. And therefore is there worthely prepared from heaven for this house and them that dwel therein a grevouse punishment & vengeance by fyre. Then quod the Abbesse, And why wold ye not soner tell me herof when ye knewe it? Forsooth, quod he, I feared so to doo for respecte of you, least ye wold perhap be overmuch troubled therewith. And yet take ye this comfort herein, that this plage and punishment shall not fall in your dayes. This vision being spread abroad and knowen, they of the place began somewhat to feare for a fewe daies, and to amend them selves, & leave their naughty lyfe. But after the death of the Abbesse they retourned to their old naughtynesse, yea and to worse to. And when they sayd and thought themselves in peace and saftie, they were anon stricken with the punishment of the foresayd vengeance. All which thinges to have bene thus done in dede, the most Reverend Giles my felow priste reported unto me, who lyved than in the monastery : and afterward, (for that many dwellers there went thence bycause of this ruyn) lyved a long time in owr monasterie, and there dyed. This have I thowght good to put in our historie to this end, that we might warne the reader and put him in mynd of the workes of owr Lorde, howe dreadfull and terrible he is in his judgements and counselles over the children of men. And that

we serve not at any time the allurements and provocations of the flesh, lytle fearing the judgement of God, least perhaps his sodaine wrath strike us, and scowrge us justly and sharply either with temporall losses and plagues, or els deale more hardly with us and take us quite away to perpetuall paine and perdition.

The
fourth
Booke
The .26.
Chapter

OF THE DEATH OF KING ECGFRIDE AND
KING LOTHER.

The 26. Chap.

THE yere of thincarnation of our Lord DCxxxiiii. *Ecgfride* king of Northumberland sent *Bertus* his captaine generall with an hoste of men into Ireland, and miserably spoyled and destroyed the harmelesse seely people, which had ever bene great frindes to the english nation, in so muche that the hand and force of the enemy spared not the very churches and monasteries. Yet the men of the Ile as far as they were able dyd both resiste and withstand force with force, and also calling on the ayd of Gods mercy, dyd long with continuall cursinges make supplication to be revenged from heaven. And although such a curse cannot possesse the kingdome of heaven, yet it is beleved, that they which for their unmercyfulnes were worthely accursed, dyd shortly suffer the punyshmentes of their wickednes by the vengeance of God. For the next yere after this, the same king against the advise and counsell of his frindes, & specially of *Cutbert* a man of blessed memorie, who of late had bene consecrated bysshop, dyd rashly and undiscretly go forth with an armie to wastethe province of the Redshankes. Who making as thowghe they fled, browght him unto the

An. 684.

The His-
tory of the
Church of
England

straighes of the hilles where was no passage, & there with the moste parte of his hoste that he had browght with him, he was slayne the xl. yere of his age, & xv. yere of his raigne, and xx. day of maye. And in dede (as I sayd) his frindes and counsell would not suffer him to begyn this war, but even as the yere before he wolde not give eare to the most Reverend father *Ecgbert*, for settinge upon Scotland that dyd him no harme, so was this nowe given him for a punyshment of that syn, that he wold not harken unto them that laboured to call and staye him from his owne destruction. After which time the hope & prowesse of the dominion of the English began much to decaye and go backward. For the Redshankes recovered againe their landes and possessions whiche the English men did hold, and the Scottes that were in Britaine, and also a certaine part of the *Britons* got againe their freedome and libertie, which they hitherto have yet these xlv. yeres or thereabowt. Where among many of the englishmen that were eyther slaine with the swearde or made bondmen, or scaped from the land of the Redshankes by fleeing, the most reverend man *Trumwini*, which had bene byshop over them there, departed with his company that were in the monasterie of Ebbercurne, the which standeth in the Englysh region, but nighe unto the straight that divideth the landes of the english & the Redshankes. And commending his felowes to his frendes abrode in diverse monasteries where he best might, himselfe went to the ofte mentioned monasterie of Gods servantes and handmaydes, named *Streaneshalch*, and there chose him his abyding place: where with a fewe other of his com-

The welsh-
men.

pany he lead his lyfe a long time of yeres in monasticall straightnesse, very profitably not to himselfe only, but to many other also. At which time there governed the same monasterie a certaine virgin of the kinges blood named *Elflet*, and their mother *Eanfled* together, of whome we have before made mention. But when this byshop came thither, the good and vertuouse Abbesse found thereby not only great helpe in her chardge and governaunce, but also comforte to her owne lyfe & conversation. After king *Ecgride* succeded in the kingdome *Altfrit* a man very well learned in the scriptures, who was said to be *Ecgrides* brother, and sonne to king *Oswy*. This man dyd nobly and worthely recover the decayed and destroyed estate of the kingdome, thowghe the boundes and greatenes thereof were nowe more narowe. The same yere, which was from thincarnation of owr Lorde DC^{lxxxv}. dyed *Lothere* king of kent the vi. daye of February, when he had raigned xii. yeres after his brother *Ecgbert*, who raigned ix. yeres. For this Lothere was wounded in the battaile of the *South Saxons*, the which *Edrich* the sonne of *Egbert* fowght against him, and while he was at surgerie in curing he dyed. After whome the sayd *Edrich* raigned one yere and an halfe. Who departing without issue, that kingdome was for a space throwghe uncertaine and foraine kinges sore decayed & destroyed, untill the lawfull and legitimat king *Uictred*, who was *Egberts* sonne came and was quietly settled therin, who both by good religion and princely prowesse delivered his people from foraine forse and invasion.

The
fourth
Booke
The.26.
Chapter

An.685.

HOWE CUTBERT THE MAN OF GOD WAS
MADE BISSHOP, AND HOWE HE LIVED
AND TAWGHT WHILE HE YET WAS IN
HIS MONASTERIE AND MONASTICALL
CONVERSATION.

The .27. Chapter.

Holy Ilonde.
The Ile of
Cochette.

IN THAT same yere that king *Egbert* ended his lyfe, he
caused (as we have sayd) *Cutbert* an holy and reverend
man to be consecrated bishop of the church of *Lindesfarne*,
who had lyved a solitarie lyfe many yeares in great conti-
nencie bothe of body and mynde, in a very smal yle, called,
Farne, whiche lyeth distant from the said church of *Lin-*
desfarne almost ix. myles a good waye in the mayne Ocean
sea. This man from the first beginning of his childhode
was alwaies fervently desyrouse of religiouse lyfe, & when
he was growen somewhat toward mans state, he tooke both
the name and habite of a monke. For he entred first into
the monasterie of *Mailros*, which standeth on the banke of
the river Tuyde, & was at that time gouverned of Abbot
Eata, the mekest & mildest man of a thousand. Afterward he
was taken from thence, and made bishopp of the diocese
of Hagulstald or Lindisfarne, as we have a foresaide. The
which see was before gouverned by *Boisill* a man of great
vertues, and graces and of a propheticall spirite. Whose
humble and diligent scholer *Cutbert* had bene, and learned
of him the knowledge of the holy scriptures, and examples
of good workes. Which man after he was gone to God,
Cutbert was made head of the same monasterie, where both
by the authoritie of his master, and example of his owne
doeing he instructed and brought many unto regular lyfe

and discipline. Neither did he only give unto the monasterie both admonishementes and examples of vertuouse and regular lyfe, but also laboured to tourne the common people far and nere thereabout from the lyfe of their carelessse conversation, to the love and longing of the joyes of heaven. For many folke at that time did profane and defyle the fayth that they had with wicked workes and dooinges, some also in the time of the great death and plage, setting at nought the sacramentes of fayth (wherewith they were endewed) ranne to the erroneous medicins and sorceries of idolatrie, as though they wer able by enchantementes or wichcrafte, or any other secrete arte & coning of the devill to staye and kepe of the plage sent from God the creatour. Both which sortes of people to correcte, and reprove their erroneouse and yll dooing this good father would go out of the monasterie somtime on horsebacke, but moo times on fote, and come to the villages lyeng thereabout, and preache the way of truthe to them that were astraye. Which thing also *Boisill* was wont to doo in his tyme. For it was the maner of the people of England at that time, that when any of the clergy or any priest came to a village, they would all by & by at his calling come together to heare the worde, and willingly harken to suche thinges as were saied, and more willingly followe in workes suche thinges as they could heare and understande. Nowe this man *Cutbert* had such a grace & skill in utteraunce, such a zeale in perswading, such an Angels face and countenaunce, that none that was present durst presume to hyde the secrettes of his hart from him : but dyd all openly declare in confession the thinges

The life of
S. Cutbert be-
ing yet a
monke.

The His-
tory of the
Church of
England

that they had done: both for that they thoughte that the same could in no wyse be hid from him, and also that they might be shryven and cleansed from their synnes throughe the dewe frutes of penance as he should appoint them. This good man was wont to resorte unto those places and villages most commonly that stode a far of in styppe and craggie hylles, and whiche other men were afraid to come at, or els being lerned lothed to visit because of the unsemely dwelling and uplandish rudenesse of the inhabitants. And yet he dyd so joyefully give himselfe to this godly & charitable labour, & so diligently instructed them with good and holesome doctrine, that he would go out of the monasterie oftentimes, and not come home againe in an whole weke, sometimes not in two or three, yea not in a whole moneth, but all that time tarie in the hylles among the poore folke of the countree, exhorting them to the joyes of heaven both with the worde of preaching, and worke of vertuouse example. When this reverend servante of our Lorde had lyved many yeares in the monasterie of *Mailros*, and excelled in great signes of vertues, the most reverend Abbot there *Eata* removed him to the yle of *Lindesfarne*, that he might there also set forth to the bretherne the keping of regular discipline both with the authoritie of an head and ruler, & also expresse and shewe the same by his owne doing & example. For this most reverend father did at that time gouverne the same place as Abbot thereof. Though of olde time in that place both the bishop was wont to abyde together with his clergie and ministers of his church, and the Abbot with the monks, who did also notwithstanding belong to the

houshold, and cure of the bishop. For *Aidan* which was the first bishop of that place, came thither with monkes being also a monke himself, and did there place and begyn monasticall lyfe and conversation: even as before also the blessed father *Augustine* did in kent, as is well knowen, & as we have declared before, at what time as the moste reverend Pope Gregorye wrote to him, on this wise. *Forasmuch as, dere brother, it is not mete for you that are enstru^ted and brought up in monasticall rules and orders to be and dwell severall from your clergie and chapplins in the churche of England, which is of late by the worke and grace of God brought unto the faith, you must therefor use this lyf and conversation which our fathers used in the beginning & rysing of the primitive churche, among whom noman did call anything his, of all that they had: but all thinges were common among them.*

The
fourth
Booke
The .28.
Chapter

In the first
booke the
.27. chap.

HOWE THE SAME MAN LYVING AN ANCHORS SOLITARIE LIFE DID BY PRAYING BRING FURTH WATER OUT OF A STONE GROUND, AND ALSO RECEAVED GRAINE BY THE LABOUR OF HIS HANDE OUT OF SOWING TIME.

The .28. Chapter.

AFTER this, *Cutberte* encreasing in the merite of religiouse & holy devotion came also to the secret silence of an Anchors lyfe and contemplation. And bicause many yeres passed, we have sufficiently written of his life & vertues both in heroicall verse, and in prose, yt shall suffise at this present only to rehearse this much, that at his going to the iland he protested to the bretherne & sayd: If the grace

The life of S.
Cutbert
writen by S.
Bede, is ex-
tant in the .3.
tome of his
workes.

The His- and goodnes of God doo graunt me in that place, that I
tory of the may live by the worke of mine owne hande I will gladly
Church of abyde there: if not I will God willing very shortly retourne
England to you againe. Now this place was quite destitute both of
water and graine and wodde, and also not mete for any
man to dwell in bicause of the wicked spirits & fendes that
haunted there. Yet at the prayer and desyre of the man of
God it became such in all respecte, that it might well inough
be enhabited. For at his comming the evill spirits went their
way. Which enemies being so driven out, and that he had
made himselfe a narrowe and small dwelling place, com-
passed about with a trenche, and with the helping hand of
the bretherne had bylded necessarie howses in the same,
that is to saye, a chappell and a common dwelling place, he
commaunded the brethern to make a pyt in the pavement
of the same dwelling place. Which they did, and yet the
earth was very hard and stonye, and semed not to have any
moisture in the world, nor any vaine of water or spring in
it. But the next day at the faith and praiers of the servaunt
of God, the pyt was found full of water, which unto this
day doth geve sufficient use & aboundance of that heaven-
ly grace to all that come thither. Beside this he desyred to
have ploughing tooles brought him and wheate withall,
and when he had laboured and made ready ground before
and sowed it in dewe season, it so happened that at the very
time of sommer ther grewe therof not only no eares, but
not so much as any blade or grasse. Wherefore when the
bretherne came to visit him as their maner was, he willed
barly to be brought him, to see if happely the nature of

that soile, or the will of the highe gever were, that the sede of that graine could growe any better there. Which when it was brought him, and that he had sowed it in the same field, out of all season of sowing, & out of all hope of having any frute againe, yet there arose and grew up anon corne plentifully, and gave to the man of God the joyfull refreshing and sustenance of his owne labour. And when he had thereserved God solitarily many yeres (for the banke wherewith his house was compassed and trenched about was so highe, that he could see nothing els out of it, but heaven, which he thyrsted and longed to enter into) it happened at the same time, that there was a great synode assembled in the presence of king *Egfride* by the river of *Alna*, at a place called *Atwiforde*, which signifieth as much, as, at the two fordes, in which Archebisshop *Theodore* of blessed memorie was president, and there this foresayd man with one mind and consent of them all was chosen to be bishop of the church of *Lindisfarne*. Who when he could in no wise be drawn out of his monasterie for all the messengers and letters that were sent him, at last the foresayd king himselfe having the most holy bishop *Trumwine* with him and many other religiouse parsons & men of power & authoritie, did passe over unto the Iland. Also many of the bretherne of the ile of *Lindesfar* came thither for this purpose: all which on their knees most earnestly desyred and required him for Gods sake and with weping teares in our Lords name they besought him so longe, that they made his eyes stand full of swete teares to, and so they gat him out of his cave, and brought him to the Synode. And when he came

The
fourth
Booke
The .28.
Chapter

The third
Synod of the
english
church.

The History of the Church of England

Consecration of bishops with a number of bishops.

S. Cutbert the example of a good Bishoppe.

thither, though much againe his owne will he was overcome by the one assent and will of all the reast, and compelled to submit his necke to beare the yoke and office of a bishop. And the wordes that forced him most, were, that the servaunt of God *Boisil* (who did with the propheticall spirite he had, foreshew many things that should fall after him) had also prophecied and fortelde that *Cutberte* should be bisshop. Nowe his consecrating not appointed to be straight way but after the winter passed which then was at hand, in the feast and solemnisation of Easter it was finished at Yorke, in the presence of the foresayd king *Egfride*, wherethere came to his consecrating vii. bishops, of whome *Theodore* of blessed memorie was chief and primate. He was first elected and chosen to be bishop of *Hagulstad* diocese in Trumberts place, who was deposed from the same. But bycause he rather desired to be of *Lindisfarne* church, in which he had sometimes lyved, it semed good, and was appointed that *Eata* shoulde retourne to the see of *Hagulstad*, of whiche he had first bene made byshop, and *Cutberte* shoulde have the chardge and jurisdiction of *Lindisfarne* Church. And when he had thus taken upon him this degree and office of byshop, he dyd setforth and adorne the same with the workes of vertues and holinesse, following the example of the blessed Apostles. For he dyd bothe with continuall prayers make intercession for the people committed unto him, and with most holesome exhortations styrred them to thirst after the joyes of heaven. And (the thing which most of all is wont to helpe and farther teachers) suche thinges as he towght other folke to doo, he first

in his owne dooing gave example of the same. For he was above all thinges fervent in the fyre of Gods love & charitie, modest and sober in the vertue of patience, exceedingly given to devotion of praying, affable and familiar to all men that came to him for comfort and counsell. For he tooke this for a kynde of prayer too, if he dyd helpe and succour with his exhortation such as were weake and unperfected, knowing that he that sayed, *Thow shalt love thy lord God*, sayed also, *Thow shalt love thy neighbour as thy selfe*. He was also notable for his abstinence and straight lyving, ever panting after the hope of heavenly thinges with great contrition and compunction of harte. Finally when he offred the hoste of the holesome sacrifice unto God, he commended his prayers to our Lord not with a voyce lyfted up on highe, but with teares powred owt from the botome of his harte. Thus when he passed over two yeares in his bysshoppicke, he went againe to his ile and monasterie, being warned by the oracle and admonyshment of god, that the day of his death was nowe at hand, or rather the entraunce and beginning of that lyfe, which only in dede should be called lyfe. Which thing he himselfe at the same tyme dyd after his playne & simple maner open unto certayne, but in darke and obscure wordes, yet such as were afterwarde playnely understood.

And to some he dyd utter and revele
the same in very open and
playne wordes.

The
fourth
Booke
The .28.
Chapter

S. Cutberts
devotion at
masse time.

HOWE THE SAYD BYSHOP DYD FORE-
TELL HIS DEATH TO BE VERY NIGHE AT
HAND UNTO HEREBERT A VERTUOUS
PRIEST.

The .xxix. Chapter.

FOR there was a certayne priest reverend for his upright-
nes and perfection of lyfe and maners named *Hereberte*,
which had a longe time bene coupled to this man of God
in the bond of spirituall love and fryndship. For lyving a
solitary lyfe in the yle of that great wyde lake, owt of which
ronneth the head and beginning of the ryver of *Derwent*,
he was wont to visite *Cutbert* every yere, and to heare the
good lessons of eternall lyfe at his mouth. When this ver-
tuous priest heard of his comming to the citie of *Lugubalia*,
he came after his accustomed maner desyryng to be en-
flamed more and more to the blysse and joyes above by his
holesome exhortations. Who as they sate together, & dyd
inebriat one an other with the cuppes of the lyfe of hea-
ven, among other thinges the byshop sayd: Remember bro-
ther *Hereberte*, that what soever ye have to say and aske of
me, yow doo it now: for after we departe the one from the
other, we shall not mete againe and see one an other with
the eyes of the body any more in this world. For I knowe
well, that the time of my departing is at hand, and the lay-
ing away of my bodyly tabernacle shalbe very shortly.
Which thinges when he heard, he fel downe at his feete,
and with heavy sighes and powring teares I beseke yow
(quoth he) for our Lordes sake, forsake me not, but remem-
ber your most faythfull fellowe and companion, and make
intercession to the high and tender pitie of God, that we

may departe hence unto heaven together to behold his grace and glorie, whome we have in the earth served and honoured together. For yow knowe that I have ever studied and laboured to live after your good and vertuous instructions, and what soever I offended and omitted throughe ignorance and frailtie, I dyd straight way doo mine endeavour to amende the same after your ghostly counsel, wil, and judgement. At this earnest and affectuouse request of his, the byssshop gave him selfe to his prayers, and anon being certified in spirite that he had obtayned the thing that he besought of our Lorde: Aryse (quoth he) my dere brother, and wepe not, but rejoyce with all gladnesse. For the highe mercy of God hath graunted us that we have praied for. The truth of which promise and prophecie was well proved in that which befell after. For after they departed a sonder, they sawe not one an other bodyly any more, but on one selfe same day, which was the xx. day of Marche, their soules went out of their bodyes, and wer straight joyned together againe in the blessed sight and vision, and caryed hence both to the kingdome of heaven by the handes and service of Angels. But *Herebert* was first tried and poured in the fyre of longe sicknesse, by the dispensation of our Lordes goodnes and pitie, as it is credible, that such want of merite and perfection as he had, more then blessed Cutbert, the same might be supplied in the purging pain of long chastening sicknesse, so that being made equall in Gods grace and favour, with his fellowe that was intercessour for him, even as he should depart out of the body at the selfe same time with him, so he might also deserve to

*Quomodo in
vita sua di-
lexerunt se, ita
in morte non
sunt separati.*
As they loved
in their lyfe
so in their
death they
were not
severed.

The His- be receaved into the selfe same and lyke seate of perpetuall
 tory of the blysse. This moste reverend father dyed in the Ile of *Farne*,
 Church of and at his death he besought the bretherne most earnestly,
 England that he might be buried there in the same place, where he
 had no small tyme served and bene in warfar for our Lorde.
 Holy Ilond. But yet at laste overcome with their requeste, he was con-
 tent, that he might be brought to *Lindisfarne Ile*, and layed
 in the churche there. In the meane time, these thinges done
Wilfride the most reverende bisshopp kepte the bishop-
 pricke of that churche one yeare untill an other was elected
 to be made bysshoppe for *Cutberte*. After whiche tyme *Ead-*
bert was consecrated, a notable man in the knowledge of
 the holy scriptures, and also in the dewe keeping of heaven-
 ly preceptes and lessons, and most of all in doing of
 almes and dedes of charitie, in so much that ac-
 cording to the old lawe he gave every yeare
 to poore folke the tenth not only of
 his cattle, but of all graine, frute
 and apples, and some parte
 of his clothes and ap-
 paraill to.

HOWE THE BODYE OF CUTBERT AFTER XI. YEARES BURIENG, WAS FOUNDE FREE FROM CORRUPTION AND ROTTING. AND HOWE THE SUCCESSOUR OF THAT BYSSHOPPRICKE PASSED OWT OF THE WORLDE NOT LONG AFTER. The .30.

Chap.

THE ordinance and dispensation of God willing to shewe more largely abrode in howe great glorie the man of God Cutbert lyved after his deathe, whose highe godly lyfe before his deathe excelled notably by many and often signes and miracles, dyd put into the myndes of the bretherne xi. yeares passed after his buriall, to take upp and remove his bones: thinkinge to fynde them all drye, the bodye being nowe consumed and brought to duste as dead bodies commonly are, and so to put them in a newe tounge, and laye them againe in the same place, but somewhat above the floure and pavement, for the more reverence dewe thereunto. Which mynde and entent of theirs they did declare to *Eadbert* their bisshop, who agreed to the same, and bad them remember to doo it on the daye of his departing. And so they did. And when they opened the tounge, they founde the body all whole and sounde, as if it were alyve, and the lymmes, joyntes, and synowes softe and pliable, muche liker a sleping bodye than a dead. Also all the clothes, that were about hym, semed not onely without wem or any blemish, but also as fresh faire, and bright, as when they were newe and first made. Whiche when the bretherne sawe, they were stricken straight with a great feare,

The History of the Church of England

The devotion of bisshops times past.

and with all hast went to shewe there bysshopp what they had found, who as it happened was that tyme solitarie abyding alone in the farthest place from the churche, being closed rounde about with the flowing and ebbing fluddes of the sea. For there was he wont alwayes to kepe the tyme of Lent. and also xl. dayes before Christmas in greate devotion of abstinence, prayer, and teares. In which place also his reverend predecessour *Cutberte* before that he went to the Ile of *Farne*, did at certaine tymes secretly serve our Lorde in spirituall warfare. And they browght hym a part of the clothes that were about the holy bodye. Which he both receaving thankfully as acceptable presentes, and most gladly rejoycing to heare of such miracles (for he kissed the clothes with a great affection as if they were yet about the fathers bodye) put ye on (quoth he) newe clothes aboute the bodye for these that ye have brought me, & so laye it againe in the cheast that ye have provided therefore: I knowe moste certainly, that that place shall not remaine longe emptie, which is hallowed with such a speciall grace of this heavenly miracle. And howe happie is he, unto whome our Lord the author and giver of all blysse will vouchesafe to give leave and lycence to reaste in that place? These and many lyke thinges when the bysshoppe had sayed with many teares, & greate compunction, & trembling tounge, the bretherne dyd as he had bydden them, and wounde the bodye in a newe clothe, and put it in a newe cophin, and so layed it above the pavement of the chauncell. And shortely after the dere beloved of God *Eadbert* the byshoppe was taken with a bytter and burning disease, the which dayly en-

creased and waxed more fervent, so that not long after which, The
was the sixte day of Maye, he departed out of this world, fourth
and went unto God. And his body was also layed in the Booke
grave of the blessed father *Cutbert*, with the cophin over him, The .31.
in which they had put the uncorrupted bodie of the sayd Chapter
father. In which place signes and miracles sometimes done
in restoring the sicke to their health, do beare witnes and
confirme the merite and vertuouse lyves of them bothe. Of
which miracles we have longe synse put certaine in memorie
in the booke of his lyfe. But yet we have thought it con-
venient to adde thereto certaine in this historie also, which
we happened to heare and learne of late.

HOWE A CERTAINE MAN WAS CURED
OF THE PALSEY AT HIS TOMBE. The .31.
Chapter.

THERE was in the same monasterie a certaine monke
named *Beadwegen*, whose office of longe time was to
serve such geastes and straungers as came, and is alyve yet
to this daye, a man of whose much devotion and religiouse
conversation all the bretherne and strangers that resorte
thither do beare witnesse and testifie. And that obediently
and dewly he doth the office put unto him, only for the re-
warde that he looketh for above. This man on a certaine
day when he had washed in the sea the mantels or clothes
that he occupied in the hospitall, comming home againe
was in the myd way sodainly taken with a paine in his bodie,
in such wise that he fell downe on the earth, and lay flat on
the ground for a space, and could scant at last get up againe.

And when he was rysen up he felte the halfe part of his body from the head to the fete to be greuously taken and stryken with a palsey, and so with much paine he came home to the howse leaning on a staffe. The disease grew and encreased litle, and litle: and when night came, was waxen so grevous and painfull, that the next day he was scant able to ryse up or go by himselfe. Into which paine and adversitie he being thus brought, conceived in his mynd a profitable way and counsell, which was to get him to the church by some meanes or other as well as he could, and enter into the tombe of the blessed father *Cutberte*, and there upon his knees humbly to beseeche the highe soveraine goodnes of God, that either he might be delivered from the anguish and paine, if it were so good and profitable for him, or els if it behoved him to be longer chastened with that grief by the gratiouse provision of God, that he might then patiently & with meke mynd beare & suffer this paine & affliction put upon him. And as he had devised and purposed in his mynd, so he did in dede, and bearing up and staying his feble lymmes with a staffe he went into the church, and there fell downe prostrate at the corse of the man of God, praying with fervent entent and devotion that through his helpe and intercession our Lorde wold be good & mercifull unto him. And as he was at his prayers falling as it were in a certaine softe slumber, he felte (as he him selfe was afterward wont to tell) like as a great brode hand touche his head in that place where the grief was, and with the same touching passe along over all his body to the very feete, on that syde where the paine laye, and there with al by litle &

litle the grief went away, and straight theron followed perfecte health: which done he awoke forthwith, and rose up sound and hole and geving thankes to our Lorde for his health, came and shewed the brethern what had chaunced unto him. And at the great rejoycing of all men he retourned againe to the office and service that he was wont diligently to doo, being nowe as it were made better and more servisable by this tryeng and examining scourge of God. The clothes also wherewith the holy body of *Cutberte* was clad either before in his lyfe time, or after when he was dead did not want the grace and gyfte of healing the sicke: as who so will reade, shall fynd in the booke of his lyfe and vertues.

The
fourth
Booke
The.32.
Chapter

In the third
tome of S.
Bedes
workes.

HOW A CERTAINE MAN OF LATE AT S. CUTBERTES RELIQUES WAS CURED OF A GREAT SORE IN HIS EYE. The .32. Chapter.

YET this one thing is not to be passed over or unspoken of, which three yeares passed was done by and at his reliques, as was tolde me by the same man on whome it was done. And it was in the monasterie, whiche is buylt by the river of Dacore, and thereof hath his name, in whiche that time *Switbert* a good religiouse man was head and Abbot. In that monasterie there was a certaine yong man, that had a foule unhansome swelling in the lede of his eye, the which daily grewe bigger, and was lyke to put him in danger of the losse of his eye. The physitians layed salves and plaisters thereto to assuage the swelling, but they could doo no good: some men wold have it to be cut of,

The History of the Church of England

other said no, for feare of a farther danger. And thus the foresayd poore brother continewd in this case no small time, & could get no helpe at mans hand against this perill of the losse of his eye, but rather it daily encreased & waxed worse, till at last it was his chaunce through the grace and goodnes of God to be healed sodainly by the reliques of the most holy father S. *Cutbert*. For when the monkes had found his body not rotten nor corrupted after it had many yeres lyen buried, they tooke partes of the heare of his head, which in maner of reliques they might give or shewe for a signe of the miracle to their fryndes when they came, and desyred the same. A litle parte of these reliques were at that time in this monasterie, in the keping of one of the priestes there named *Thridred*, who now is Abbot of the house. Which man on a certaine daye went to the churche and opened the shrine of reliques, to geve a parte thereof to a frynd of his. At what time it chaunced, the yong man which had the sore eye, was present in the churche. And when the priest had geven his frynd such parte therof, as he wold, he gave the rest to the yong man to lay up againe in his place. Who by a good motion and minde that came to him, as sone as he had receaved the heares of the holy head, tooke them and put them to his sore eye, and helde them there a space to kepe downe & assuage the grevouse swelling therewith. And that done he layed the reliques up againe in the shrine as he was bidden, beleving that his eye should shortly be healed by the heare of the man of God, wherewith he was touched. And his faith and belief deceived him not. For it was at that time (as he was wont to

If they which now preach only faith, had such faith they should see such miracles now.

tel) about vii. of the clocke in the morning. And as he
thought upon his busynes and went about other thinges
as the daye required, towarde none the same day, he hap-
ned sodainly to touche his eye, the which he
felte and found with the eyled and all,
as whole and sounde, as if ther
had never bene sene
any blemyshe or
swellinge
therin.

The
fourth
Booke
The .32.
Chapter

THUS ENDETH THE FOURTH
BOOK OF THE HISTORIE OF THE
CHURCH OF ENGLAND

THE FIFTE BOOKE OF THE HISTORIE OF THE CHURCHE OF ENGLANDE

HOW AEDILWALDE CUTBERTS SUCCESSOR LYVING A SOLITARY AND HEREMYTES LYFFE ALAYD BY PRAYER FOR CERTAINE OF HIS BRETHERNE A GREATE TEMPEST IN THE SEA. The .i. Chapter.

THE famous and reverende father *Aedilwalde*, which by vertuous and worthy behaviour of him selfe many yeres in the monastery called *Inripe*, brought the office of priesthoode taken uppon him in greate reverence and estimation, succeded Cutbert the man of God in practise of that solytary and lonesome lyffe, which he passed in *Farne* island before he was made bishoppe. Whose worthynesse and good lyfe, that all men may more evidently perceave, I will declare one miracle wrought by him as one of the same company for and in whome it was wrought, declared to me: to wit *Gutfride* a faithfull servante of Jesus Christe by vocation a priest, who afterwarde was Abbot of the same church of *Lyndisfarne* where he was brought upp. I came (saide he) with ii. other off my bretherne to *Farne* Island desyring to speake with the reverend father *Aedilwald*. And when we had talked with him a whyle to our greate comferte, and afterwarde receiving his blessing hastenyd homewarde againe, beholde, sodainly as we were in the mydest off the

Holy Iland.

sea, the caulme in which we sayled was taken awaye, and so greate a tempest and terrible storme came uppon us, that neither with sayle nor ower we coulde prevaile, nor presently looke for any thinge but deathe. And when we striving longe with the wynde and the seas to no effecte, looked backe at the lenght, if perchaunce by any possible meanes we might retorne backe to the Iland agayne from whence we came, we manifestly perceaved that on every syde with leeke tempest our journey was staied, and retourne intercepted: and no hope of escape in our selves: Afterwarde when we descried the lande a farre of and looked stedely towards the same, we sawe in *Farne* islande that vertuous & holy father *Aedilwalde* come out of his cave to loke howe we sayled awaye. For as sone as he heard the blusteringe of the winde, and rage of the Ocean sea, he came foorthe to see what might happen and chaunce to us. And when he sawe us labouring harde against the surges of the sea, and in cleane desperation of recovering the lande, he fell downe uppon his knees: and prayed to almighty God, father of our Lorde Jesus Christ to deliver us from that present danger of death: And when he had ended his prayer, he appeased the rage of the sea in such sorte, that the violence of the storme all together ceasing, we had winde & wether at will without any surges of the sea or greate waves of water, untill we came to lande. When we were on grounde, & had layde our shippe at ancre, streytwayes the same storme and tempest which for our sakes was a litle whyle alayed, beganne againe, & ceased not his rage all that daye, to thende it might be geven us to understand, that the litle caulme

The History of the Church of England which happened, was geuen of God from heaven at the contemplation of that godly mans prayer, to deliver us oute of daunger. This vertuous man, high in favour with God continued in *Farne* island xii. yeares, and there died: but he is buried in *Lindisfarne* island: Nere to the place where the bodies of the forementioned bishops lye: in saincte Peter the Apostle his church. These thinges were done in kinge *Elfrides* raigne, who was kinge of Northumberlande xviii. yeares after his brother *Ecgfride*.

HOWE BYSSHOPPE JOHN CURED A DUMME MAN, WITH BLESSINGE OF HIM. The 2. Chap.

Of S. John of Beverlake.

IN THE beginninge off this kinge his raigne when bishoppe *Eata* was dead, *John* famous for his integritie and pure lyfe tooke the bishoppricke of *Hagulstald* uppon him: of whome his neare and familiar acquaintance were wonte to reporte many straunge miracles and vertues wrought at diverse severall tymes: and specially amongst all other, *Berethun* sometime his deacon, but nowe Abbott of the monastery caulled *Inderwodde*: a man woorthy of all reverence & credit for his truethe: off the which I have thought good to committ one or two to your memories. There is a secrett and solytary mansion place compassed aboute with a greate wood, & closed rownde with a deeke distant from *Hagulstalde* not paste a myle and a halffe, but divided with the river *Tine* whiche runneth betwixte them boothe, having a churchyard off saincte Michael the archangell where this holy man was wounte to sejourne and make his abode

very often, as occasion, and time served, with a few of his companions, and geve him selffe most earnestly to prayer & studie, but specially in the Lent. And when att a certaine tyme (lent being at hand) he came thither to abyde after his accustomed manner, he commaundid those that were aboute him to seeke some poore begger, & impotent Lazar, whome he might have wyth him all the time of his continuance there, to extende his charitie and deale his almes unto. There was in a towne not farre off, a younge man, that was dumme, well knowen of the bisshoppe (for he used to come before him oftentimes to receive his almes :) the which was never able to speake so much as one worde. Besides, he had such an unsemely sore in his head, that in the crowne and hyer partes there coulde not a heare take roote, only a few evill favored rough heares stooode staring rounde about his temples. This impotent *Lazar* the bishop commaunded to be brought thither, and a harbour made for him within the precinct of his house, where he might ordinarilye every day receive his almes : And when one weke of Lent was past, the next sounday he willed the poore man to come into him : when he was come, he bydd him put oute his tounge, and shewe it unto him, and takinge him by the chinne, made a signe of the holy crosse uppon his tounge: and when he had so signed and blessyd it, he commaunded him to plucke it in againe, and speake sayinge, speake me one worde, say *gea, gea*, which in the english tounge is a worde off affirmation and consent in such signification as yea, yea. Incontinent the stringes of his tounge were loosed, and he sayd that whiche he was commaunded to saye. The

The fift
Booke
The.2.
Chapter

The His-
tory of the
Church of
England

bishoppe added certaine letters by name and bid him say. A: he said A. say B. he said B. and when he had said and recited after the bishop the wholle crosse rewe, he put unto him sillables and hole wordes to be pronounced. Unto which when he aunsered in all pointes orderly, he commaunded him to speake longe sentences, and so he did: and ceased not all that day and night folowing, so longe as he coulde hold upp his head from sleape, (as they make reporte that were present) to speake and declare his secret thoughtes & purposes, the which before that day he could never utter to any man: in leeke manner as that longe lamed Lazar, who restored by the Apostles Peter and John, to the use of his legges agayne stode upp and walked, and entered into the temple with other walkinge and leppinge and praying God with muche joy and myrthe, that he could nowe go uppon his legges, the whiche benefit he had lacked longe time before: The bisshoppe also rejoycing that he had his speache againe, commaunded the phisicion to take the sore of his head in cure. Which he did, and by helpe of the bisshopps benediction & holy prayer, the skinne came againe, and heares grewe as sightly to see as any other mans. So he that was before evil favoured, dumme, and a lothesome creature to looke to, he was nowe made a handsome younge man, his countinaunce amyable and pleasaunt to beholde, his tounge ready and expedit to speake, his heare curled and faire to see. And so rejoycing for the recovery of his healthe, he returned home, notwithstanding the bishop offred him lodginge and gentyll entertaynement, amongest his owne familye.

Aff. cap. 3

HOWE THE SAYD BYSSHOPPE HEALED A
SYCKE MAYDEN BY PRAYER. The 3. Chap.

THE SAME good Abbot Berecht tolde me an other
greate miracle done by the sayd bisshop: and this it
was. When that lerned prelate and Reverend father *Wil-
fride* after longe exile & banishment was recovered againe
to the bisshopricke of *Hagulstalde*, and the same bishop
John translated to Yorke after *Bosa* (a man full of all god-
lynesse and humilitie) was departed oute of this transitory
lyfe, he came on a certaine time to a Nunnerie in a toun-
e called *Uetade*, wher *Hereburge* was abbesse. When we were
there said he, and intertained gently with good harte and
chereful countenance of al, the abbesse tolde us that one of
her covent & younge nonnes (whiche was her owne daugh-
ter) beinge sicke, lay languishinge and pininge awaye, be-
cause she was lett blood off late in her arme: and while she
was thinking off it in her fond and foolysse fantasye, the
sodayne payne made here very weake: whiche growing up-
pon her more & more, the arme where the vaine was open-
ed, waxed very sore, and so pitefully swollen, that a man
coulede scarce clippe it with bothe his handes, & she lyinge
in her bed for the greate intolerable paine semed to be al-
most dead and at the pitts brimme. Wherefore the Abbesse
besought this good bishop to go in and blesse her. Because
she beleved stedfastly that if he did other blesse her or
touche her, the vehemency of her desease wolde cease, and
she shuld stratyways beginne to amende: He asked them
when she was lett blood, and understanding it was donne
at the prime of the mone, sayd, that it was very unskilfully

The His-
tory of the
Church of
England

and indiscretly donne to lett her blud at the prime of the
mone. I remember well (quod he) Archebishop *Theodore*
(renowned among all his posteritie) tolde me that letting of
blud and opening the vaine was very daungerous about the
first quarter of the moone, and rysinge of the sea. And
what can I do for this maiden, nowe she is at deaths doore?
Not withstandinge she besought him very instantly for her
daughter, which she loved tenderly (for she purposed to
make her abbesse after her) and at the lenght with much a
doo, obtained so much of him as to go into the chamber,
and see the sick maiden: Wherefore he tooke me with him,
and went to the maiden which lay languishinge (as I said)
with greate and intolerable paine in her arme, so swellinge
that it coulde not once bowe at the elbowe. And standinge
there he sayd certaine prayers over her, & after he had blest
her, went out againe. When we had sate an houre at the
table, one came in and called for me, and leading me a syde
from the company, sayde, Coenburge (for that was the
maides name) desyreth you to come to her as sone as you
can. When I came in to the chamber I founde her very
cherefull and mery and as it were almost hole. And when
I had sate by her a whyle, shall we call for some drinke saide
she? mary with a good will quod I, and I am right glad you
ar able so to do. When we had bothe dronke, she beganne
to declare unto me, that sense the bishoppe had prayed for
her and blest her, & went out of the chamber, she beganne
to amend and waxe better and better, and albeit I have not
recovered my former strength againe, quod she, yet all the
anguishe and paine, is gone bothe out of my arme (where

it was most fervent) and also out of all other partes of my body, the bishop as it were caryng all out of doores with him, though yet the swelling semeth scant all alayed in my arme. As we were taking our leave, and departinge thence, the swellinge also went away, as the paines and anguishe of her body did before: So the maiden delivered from daunger of deathe and other wofull woos, gave laude & praise to God with the rest that wer there attending & waytinge uppon her.

The fift
Booke
The .4.
Chapter

HOW HE HEALED AN EARLES WIFE WITH HOLY WATER.

The .4. Chapter

OF this forsaid bishoppe, *Berecht* abbot of Inderwodde told us an other miracle not much unleke this. An earle called lord *Puch* had a manour, abbout two miles from our monastery, whose lady had bene trobled with such a vehement disease for xl. dayes, that in iii. weekes space she was not able to be caried out of the chamber, where she lay. It fortunéd one day this devoute and godly father to be sent for by the earle to dedycate and hallowe a church, & when the solemnity of this dedication was past, and the church halloed, the earle invited him home to his house, and (as civilite and courtesy required) desired him to diner. The bishop refused his gentillesse, sayinge that of dewty he must returne and go to the next abbaye: But the earle most instantly entreatinge him promised that he wolde do great almes to the poore, if he wolde vouchsaaffe to go home to his house that daye and breake his fast. I entreated him in leeke maner as the Earle did, promisinge that I wold geve

Dedication
of churches.

The History of the Church of England
almes also to relieve the poore, if he wolde go to dynner to the earles house, and blesse him and his familie. And when we had obtained so much of him with longe entreataunce, we went to the earles house to take our repast. The bishop sent the sick lady by one of the company that came with him, some of the holy water, which he hallowed in dedication of the church, commaunding him to will her to drinke of it, and to washe that parte of her body with the same wher the grief was most vehement. Al which being done she rose out of her bed whole and sounde. And perceaving that she was not only cured of her longe infirmitie & disease, but made also as lyvely, lusty and stronge as ever she was before, came to the table, shewed her selfe very officious in carvinge and drynkinge to the bysshoppe and all the hole table and ceasyd not to use such courteous officiosytye, all the dynner time. Folowing in this poynte saincte Peters mother in lawe, who delyvered from her hotte burnynge fever by the only touche of Christes hande, rose upp as stronge and hole as ever she was before, and servyd them at the table.

HOWE HE CURYD ANOTHER EARLES
SONNE LYINGE AT THE POYNTE OF
DEATHE.

The .5. Chapter.

THIS bysshoppe called another tyme in leeke manner to dedicate and halloe a churche of the earle *Addi* was desired, after all the solemnitie were donne, by the earle, to go in to one of his children, which was very sicke and redy to dye, as being benummyd of al senses and natural operations of the bodye, the cophyn also or chest where he shuld

be layd after his deathe was preparyd and made redy. Furthermore the good earle intreatyd hym with weaping teares desirying for the passion of god that he wolde go in and pray for his sonne because his lyfe was both necessary and deare unto him: for his parte he stedfastly beleved that yff he wold lay his hande uppon hym and blesse him once, he shulde streytwaye recover. At his desire and longe entreat-
 aunce the bysshoppe went in, and sawe him (to the greate dysconfort and heavynesse of all that were present) redy to yelde upp the ghoste, and the cophyn hard by him in which he should be buried. He made his prayer to god and blest him, and goying owte spake those comfortable wordes that men use to syck folke, to wytt, I pray god send yow helthe and quyk recovery from this desease. And when they had sate a while at the table the childe sent to the earle his father, desyringe to have a cuppe of wyne sent him: for he was thrustye. The earle being glad with all his harte that his sonne could drynk sent him a cuppe of wyne which the bi-
 shop had blessed. As sone as he had dronke of yt, he rose owte of his bed, put on his clothes, came downe from his chamber, went to the greate hall, saluted the bysshop, wel-
 comed the ghestes, and sayde he had a good stomake and appetyte to eate. They commaundyd hym to the table and were glad that he was so well recoveryd. He sate downe, he eate, he drank, he lawght & made mery with them & in all pointes behaved hym selffe as the other ghestes, & lyvinge many yeares after contynuyd in the same state with owte any grudge of his olde desease. The abbot sayde this mir-
 acle was not donne in his syght & presence but he heard yt by relation of them which were present when yt was done.

HOWE BY HIS PRAYER AND BLESSINGE
HE RELIEVED ONE OF HIS CLERKES MAR-
VELOUSLY BROOSED WITH A FALL FROM
HIS HORSE AND IN GREATE DANGER OF
DEATHE.

The .6. Chapter.

NETHER do I thinke yt good to passe over in sylence
that greate myracle which a faythful servaunt of our
saviour Christe namyd *Herebalde* was wonte to reporte to
have bene done and practised uppon hym selfe, who at that
time was one of his clergy, and is nowe abbot in a monas-
tery that borderyth harde uppon the ryver *Wyre*. So farre
forth said he, as yt was laufull for a man to judge I fownde
all the whole state and manners of his life correspondent to
that gravityte & holynesse which is required in a byshoppe:
and of that I am ryght well assuryd because I was dayly con-
versant with him. But touchyng his worthines in the sight
of God, and favour before the myghthy judge which serch-
eth the secrets of all mens hartes, I have had experience in
many other, but specially in my selff, as a man whome he
in a manner restoryd from deathe to lyfe by his prayer and
benediction. For when in my first florysshyng and lusty
yowthe I lyvyd amongst his clergy, and was set to schole
to lerne bothe to reade and singe, and had not yet aban-
donyd all foolysh fantasies, and yowthfull panges, it for-
tuned one day that as we rode with him we came into a
goodly playne waye and fayre grene which semed a very
trymme place to runne and coorse ower horses in. And the
yowng men that were in his company, especially of the lay
sorte, beganne to desire the Byshop to geve them leaue to

coorse and gallop their horses. But at the first he utterly denyed & sayd them nay with this checke: It is but a foolysh fonde thinge yowe desire. At the last not able to withstande nor gaynesay the earnest and importune request of all the whole company, he sayd, do if yowe wyl: mary so, that *Herebald* refrayne, & abide with me. Than I entreating as suppliantly as I could to have licence to galloppe my horse and coorse upp and downe with the other younge men (for I trusted well my horse, which the bishop him selfe had before geven me) I could not prevaile at all. But when I sawe them take their horses uppe with the spurres & fetch nowe this way nowe that as couragiously with stoppe and turne, as could be, the bisshoppe and I beholding all their pastime, I strayt waies overcome with wanton courage could not stay my selfe, but went amongst the thickest of them, and ranne with the best. And as I tooke my horse uppe with the spurres, I heard him behynde my backe, with a deape sighth, to saye. O mercifull God what wofull woo, woorkest thou to me in ryding after thus sorte. I heard those wordes, notwithstanding with willful will I minded to folow my pastime. And behold even straightwaye as my horse wilde, fearce, and couragious with greate violence and force lept over a deeke by the waye, downe fell I to the grounde, and as one ready to dye by and by, lost all my senses, and was not able to move any one joynde of my bodye. For whereas in the same place lay a stone close to the grounde covered with a litle greene turffe, & not one other could be founde in all that plaine vally and levell grounde, it fortunied by chaunce, or rather by the divine providence off God to

The fift
Booke
The .6.
Chapter

punisse my disobedience it happened, that I pitched up-
pon the same stone with my head, and hande which in the
fal I putt under to stay my self, and so broke my thumme,
and sculle off my head, that (as I said before) I lay there
leeke a dead man ready for his grave. And bicause I could
not be removed thence, they stretched foorth a pavilion,
& made me a lodging there. This was aboute seven of clocke
in the morninge: from that houre untill night I taried there
with out any noyse or disquietnes even as it had ben a dead
man: than I beganne to relive and came to my selfe againe,
and was caried home to the bishops lodging, by certaine of
my fellowes where I lay speechlesse al that night, casting
and vomiting blud, because my bulcke and ynner partes,
were sore broysed with the fal. But the bisshop for the ten-
der affection and singular good fansie he bare to me, was
mervailous sory for my misfortune and deadly wounde,
and woulde not all that night after his accustomed manner
tarry with his clergy, but continuing alone in watch all that
night, as I may well conjecture, besought the goodnesse of
allmighty God for my health and preservation. And com-
inge to my chamber early in the morninge, said certaine
prayers over me, & called me by my name, & when I wak-
ed, as it were out of a greateslumber, he asked me, if I knewe,
who it was that spoke to me. And I casting upp my eyes,
saied yea right well, you ar my dere bishop and master: than
said he can you recover or live? Yea quoth I, by yower
good prayers if it please God. So streytwaies laying his hand
uppon my head, and repeting the worde of benediction re-
turned again to his praiers, and coming to see me againe a

litle while after, founde me sitting uppe in my bed, & well able to speake. Then moved, as it were with some inspiration from heaven, asked whether I knew without all scruple and dowte, whether I was baptized or no: to that I answered, yea forsothe I knowe with oute all doute I was wasshed in the holly fonte of baptisme in remission of synnes, and knowe the priestes name very well that baptized me: but he forthwith replied saying: if you were christened of him doubtlesse you are not well christened: for I knowe him well, and am right assured that when he was made priest he coulde not for his dulheddid witt lerne, nor to instructe nor to baptise. And for that cause I straightly chardged him not to presume to that mynisterie which he could not do accordingly: As sone as he had spoken those wordes he beganne to instructe & informe me in the faith againe: and it came to passe that as he breathed in my face, the payne vanished awaye, and I felt my body much better than it was before. Than he called for a surgion, and commaunded him to sett my skull againe, and knitt it upp together as it should be, and by and by with his blessing I was so well recovered, that the next daye I was able to mounte to my horse and ride with him to the next place where he minded to lodge: And not longe after being fully recovered I was baptized. This good bisshopp continued in the see, three and thirty yeres, & so translated thence to the joyfull kingdome of heaven, lyeth buried in sancte Peters porche, in a monastery called Inderwodde the yeare of our Lorde .721. For when he was not able for olde age to preach, teache, and gouerne his bisshopprike, he consecrated and made

The fift
Booke
The .6.
Chapter

The His- Wilfride one of his chaplins archebissshop of Yorke, and
tory of the went to the said monasterie, and there with good example
Church of and conversation ended his lyfe.
England

HOWE CEDWALL KINGE OF THE WEAST
SAXONS CAME TO ROME TO BE BAPTIZ-
ED, AND HIS SUCCESSOUR OF DEVOTION
WENT TO THE SEPULCHRES AND MONU-
MENTS OF THE BLESSED APOSTLES. The
.7. Chapter.

THE third yere of kinge *Aldfrides* raigne, *Cedwall* kinge
of the weast saxons, when he had kept the soverainty
in his country very stoutely for ii. yeres space, for Gods sake
and hope of an eternall kingdome in heaven forsoke his
owne uppon earthe, and went to Rome. He thought it to be
a singular glorye and renowne for him, to be regenerated
at the sea Apostolique, with the sacrament of baptisme, by
the which he lerned that all mankinde had entrie to the
kingdome of heaven. With all, this hope he conceived, that
as sone as by baptisme he was clensed from synne, & made
a member of Christes mysticall body, he shoulde departe
from this worlde to the eternall joye, the which bothe by the
providence of God, were fulfilled even as he had secretly in
his minde determined before: For cominge to Rome when
Sergius was Pope, he was baptised on easter eve, the yere
after the incarnation of Christ 689. & wearing yet the white
apparel, & robes of innocency which were put uppon him
in baptisme fell sicke, & died, the .20. day of Aprill. Whome
the Pope at his baptisme named Peter, that he might beare

An. 689.

that holy name of the Apostole whose sepulchre and tumber
 he came to see, with good zeale and devotion many hun-
 dred myles, and buried him honorably in his church. And
 at the Popes commaundement, an Epitaph was engraved
 uppon his tumber. that bothe the remembraunce of his
 good zeale and devotion might continewe in admira-
 tion trough out all ages, and the readers & hearers
 also might be stirred to the lecke godly-
 nesse and devotion. The epitaph
 was written after this
 sorte.

The fift
 Booke
 The .7.
 Chapter

AN EPITAPHE UPON KINGE CEDWALL

ALL dignities and worldly wealthe, all princely joye & mirth
 All palaces and castells stronge, all ladies of greate birth,
 All triumphe all princely attire, all pretious pearle and pride
 The fervent love of heavenly blesse, made Cedwalle set a syde,
 And spedely to Peters seate and monuments at Rome
 His fleshly lustes and filthy synnes with baptisme to overcome.
 Through daungerous seas and hougely hilles a pilgrimage to make
 And happely the joyfull starre to endlesse comfote take.
 Incontinent when his repaire was knowne among the states,
 Full courteously they met him all, and brought him to their gates.
 Pope Sergius perceavinge eke his zeale and godly minde
 Did joyfully baptise him streyt, and from his synnes unbinde.
 He altered his propre name, and did him Peter calle
 Delyveringe him from Sathans snare, from mysery & from thral:
 But innocent lyfe this worthy wight on earthe did not longe kepe
 Within fewe dayes deathe did approche, and rocked him a slepe.
 Undoubtedly greate was his faith greate was the mercy of Christ,
 Whose judgments who so seketh oute, shall creke when he is highst.
 From Brittany that famous isle, to Rome he saffly past
 The monuments and Apostles tumbes, he sawe al at his later cast.
 Deathes fyery dart his hart did perce& brought him to the grounde
 Where foysteringe mans carcas lyeth, untill the trumpet sounde.
 Here covered with marbel stone his body lyeth at ease,
 In paradise his soule abideth, Gods wrath he did appease.
 Then evident it is that he, who from his realme did range
 For earthly things did heaven obtaine, & lost naught by exchange.

AN OTHER EPITAPHE.

HERE Cedwall is buried, otherwise named Peter kinge of the weast Saxons who died the xx. of Aprill in the seconde indiction & lyved thyrty yeaes, or ther aboute, when that noble and mighty prince Justinian was Emperour of Rome: and had raigned iiii. yeres in the empire & Sergius a trewe paterne of the Apostles had sate ii. yeres in Peters seate.

As this good kinge *Cedwall* was takinge his journey to Rome, *Ini* one of the kinges bloud succeeded into the croune of that realme, who after he had raigned there 37. yeaes gave over his kingdome and committed the governaunce of it, to his children, and went him selfe to the tumbes and monuments of the Apostles in Rome Gregory beinge the Pope, havinge an earnest desyre to wander leeke a pilgreme here in earthe for a tyme, aboute such holy places, that at the lenght he mighte be more willingly receaved of the bless-

edsaintes in heaven: the which practise in those dayes
many englishmen both of the nobility and
commons, spirituall & temporal,
men and women, wer
wonte to use with much emulation.

Pilgrimage
to Rome a
wont matter
in our primi-
tive church.

OF THE DEATH OF ARCHEBISHOP THEODORE.

The .8. Chapter.

THE yere after kinge Cedwall died at Rome, that is to say, the yere of our Lorde 690. archebishop *Theodore* worthy of perpetuall remembraunce for his singular vertues, beinge very olde & in those yeres, to which men com-

An. 690.

bbb

The History of the Church of England monly by course of nature may come, to wit, foure score and eight, departed out of this wordle. The which number of yeres that he should lyve and see, was signified unto him by revelation in a dreame: as to his familiare fryndes he was wont to make reporte: He continued in his bishoprike xxii. yeres and was buried in saint Peters church, where al the other bishops of Canterbury ar buried. Of whom with the rest of his felowes equal both in dignity and degree it may be truly verified that their names shal live in glory from generation to generation time out of minde: for that I may use fewe woordes, the church of Englande for the time he was archbisshoppe, receaved so much comforte & encrease in spirituall matters, as they could never before nor after. As touching his personage, his lyfe, his age and manner of death the epytaphe written uppon his tumb in fowre and thirthy heroicall verses dothe manifestly sett owte to all that have accesse thither, of the which these are the iiii. off the first.

*A woorthy prelate lyeth here fast closed in this grave
To whome the name of Theodore the greekes most justly gave.
With tytle ryght the soverayntyie havynge of eche degree,
Christes flocke he fed with trewe doctrine, as almen do welsee.*

iiii. of the last.

*His sowle was sett at liberty (that lumpyshe lumpe of claye
Dyssolved) when September had put nynetene dayes away.
And covetinge their feloship that lyveth a godly lyfe,
Is companyd with angells hie, voyd off all care and stryfe.*

HOWE AFTER THE DEATH OF THEODORE
BERECHT WALDE TOKE THE ARCHBYS-
SHOPRICKE UPON HYM, AND AMONGST
MANY OTHER BYSSHOPPS CONSECRAT-
ED AND ORDERYD BY HIM, HE MADE
TOBYE (A MAN VERY WELL LERNYD) BYS-
SHOPP OF ROCHESTRE. The .9. Chap.

BERECHTWALD succedyd Theodore, and was arch-
bysshoppe of Canterburye who before was abbot of a
monastery lying hard by the north entree of the ryver
Genlade otherwise callyd Rachwulf, a man dowllesse well
traveled in the knowledge of holy scripture, and very skyll-
full both in ecclesiasticall and Monastical ordres, censures,
and disciplynes, but nothyng to be compared to his pre-
decessour: He was chosen to this bysshopprycke the yere
after the incarnation of Christ 692. the first of July, when
Wichthrede and Swebharde were kynges of kent. He was
consecrated the next yere after, uppon a sunday (beinge then
the xxix. of June) by *Godwyn* archbisshoppe & metropol-
tane of fraunce and was installyd and put in possession the
next day before the calendes of September, which was also
uppon a sundaye. Who amongst many other bysshoppes of
his creation, after Gebmund bysshopp of Rochester was

An. 692.

dead, dyd consecrate and substitute Tobye in his
place, a man well experte in the latyn,
greke, and Saxon tounge,
and all other liberall
sciences.

HOWE *ECGBERT* A HOLY MAN, WOLDE GLADLY HAVE GONE TO GERMANY TO PREACHE, AND COULDE NOT, AND HOWE *UICTBERTE* WENT THITHER IN DEEDE, BUT BECAUSE HE COULD DO NO GOOD, RETURNED BACKE TO IRELAND, FROM WHENCE HE CAME.

The .10. Chap.

THE very self sametyme *Ecgbert* a most reverend priest, and faythfull servaunt of our saviour Christ of me to be named with honour and reverence, who (as we sayd before) lyved leke a pilgrime in Ireland, to obtayne aeternall lyf in heaven, purposing with him selfe to profitt manye, tooke upon him the office of an apostle to preache the worde of God to certayne countries, which had not yet recevyd the same nor heard of it. And many such countries he knewe to be in Germany, of whome we Englishmen or Saxons, which now inhabit Brytanny are wel knowen to have our beginninge & ofspringe. Al which of the brytons our neighbours are corruptly callyd Germans, for of them there are Frisians **Rugyns*, Danes, Hunnes, old Saxons, **Boruchtuars*, & many other nations besides, observing yet the rytes & ceremonyes of paynims, to whome this valiant & noble souldiar of Christ purposed to go, after he had sayled rownde aboute Britanny, yff happely he myght delyver any of them, from the bondage and thrauldome of Satan and trade them toward Christ: or yf this could not come to passe according to his expectation, then he fully determined to travell to Rome bothe to see & to worship the chappels, monumentes, and tumbes off the holy Apostles and Martyrs: But the secret

*People of high Allemaigne about the cyte of Camin.

*People of the higher part of Friseland.

working off God, and answers by revelations from heaven suffryd hym to atcheve neither of these enterprises. For when he had chosen certayn stouthe men to accompany hym, and such as were most meete to preche the worde of God, aswell for their good gesture and comly action, as for their profounde knowledge and wisdom, and had prepayrd all thinges necessarye for their voyage to the sea, there came to him one day early in the mornyng a religious man, that had bene somtymes scholler and servaunt to that good priest *Boysyll* in Britanny, at what time this said Boysyll was cheefe governer of the abbay of *Maylros* under *Eate* their abbott (as we have signified before) and shewed hym a vision that he had the same nyght, and sayd. When matyns was done I layd me downe uppon my bed, & falling in a litle slumbringe sleape, Boysil that was somtymes my good Master and bringer upp, appeared to me and demaunding many questions, askyd whether I knewe hym. Yea Syr very wel quoth I: yow ar my especiall good Master and frynde *Boysill*. Then sayd he, I am come nowe to shewe ower Lorde and saviour Jesus Christes commaundement to *Ecgbert*: the which notwithstanding this, must be signified unto him by the. Tell him therfore that he is not able to go forward with the journey, which he purposeth. It is gods will he go rather and instructe Columbes monasteries. This Columba was the first preacher of Christes fayth to the Pictes dwelling beyonde the greate mountaynes northward, and the first founder of a monastery in the ile *Hii* which was had in great reverence and estimation a long time both of the Scottes and of the Pictes. This said

The fift
Booke
The .10.
Chapter

We reade in the Actes of the Apostles that S. Paul and Silas were forbidden of the holy Ghost (which was by revelation) to preache the worde in Asia & in Bithinia. *Act. cap. 16.* The Red-shankes.

The History of the Church of England
Columbe is now called of some *Columcell*: deryving his name by composition of the latin woordes *Cella* and *Columba*. *Ecgbert* hearing thys vysion gave the messenger chardge that he should revele it to no man, lest peradventure in the ende it might appeare to be a vaine and fantasticall vision: but he considering the matter secretly with him selff, feared it was in dede trewe, notwithstanding he never ceased to make provision for his journey which he purposed to take for the instruction of those countries in Germanye. But within iii. or iiij. dayes after, the same man came to him againe, saying, that the very same night after mattins was done, *Boisill* appeared againe unto him in a vision, & saied these words. Why diddest thou thy message so negligently and so coldly to *Ecgbert*? Go now & tell him that whether he will or no he shall go to *Columbes* monasteries. For, because their plowes go not right, he must reduce them to good order againe. When he heard this, he chardged the messenger, in leke manner, as he did before, to revele it to no man. And albeit he was so certified of the vision, yet for al that he called his company together, and went forward on his journey. And when they had fraighted their shippes and laied aborde all that should be requisite in such a longe voyage, and taried thre or iiij. daies for a good winde, there arose one night such a vehement tempest, that great part of the marchandise in the shipp being lost, she was left in the middest of the sea lying uppon one syde. But notwithstanding this storme, all *Ecbertes* goods were saved and his companions also. Then he saying as it were, the sentence of the holy prophet, this greate tempest happeneth for my

sake, withdrew him self from that journey, and was content to tarry at home. But one of his fellowes named *Uictbert* a man notable bothe for his minde mortified with contempt of worldly things, and also for deepe and profounde knowledge, toke shipp, and arriving in Frislande preached the gospell of Christ ii. yeares to the inhabitants there, and *Readbert* their soveraine and kinge. In the ende finding all his labour spent in vaine amongst such barbarous people, he returned to the solytary places where he lyved before (to witt in to Ireland) where he passed many a yeare leke an anchoret in much perfection, and served God in silence & contemplation, and because he culd do no good in convertinge those foryners to the christian faythe, he studyed howe he might better profitt his owne countrey men, by vertuous example of lyfe.

The fift
Booke
The .II.
Chapter

HOW WILBRORDE PREACHING IN FRIS-
LANDE CONVERTED MANY TO CHRISTE,
AND HOWE ALSO THE II. HEUWALDES HIS
COMPANIONS WERE MARTYRED. The .II.
Chap.

WHEN that godly man *Ecgbert* perceaved that neither he him self could be suffred to go and preache to the countries of Germany, but was stayed for some other greate commoditie of the church whereof he had understanding by revelation from God, neither *Uictbert* coming into those parties did profit any thing, he assaied yet the seconde time to send thither for the setting forth of Gods worde certaine holy and vertuous men, able and willing to take paines, a-

The History of the Church of England

Friseland converted to the faith.

mongest whome that notable and excellent lerned man *Wilbrorde* priest, was chieff. Who after their arrivall thither being in number xii. went streyt to Pypine chiefe gouvernour then of Fraunce: where being very frendly intainted of him, because he had lately taken the lower part of Frisland, and by force driven oute their kinge *Radbed*, he sent them thither to preache ayding and assisting them with his princely authoritie that no man should by violence injury them, or interrupte their preachinge, and also bountifully rewarding all such as would embrace and receive the faith. Whereby it came to passe by the assistaunce of Gods grace that in shorte tyme they converted very many from idolatrie to the faith of Christ.

After the example of these holy men, ii. other englishe priestes which had voluntarily lived in banishment a longe tyme in Ireland for hope of aeternall lyfe, came to Saxonie, if happely by their preaching they might winne any to Christ. As these good men had leeke devotion, so had they bothe one name, being bothe called Heuwalde. Yet for diversitie to knowe one from the other, one was called blacke Heuwalde, & the other white Heuwalde, because of the diverse colour of their heare: Bothe of them had a greate zeale, and reverend love to Christes religion. But blacke Heuwalde was the better divine. They coming into the countrey, went to a farmers house, and desired they might be conducted to the Lorde, which had the rule and gouvernaunce there, saying they had an embassy, and other matters of importtaunce to declare unto him. For the olde Saxons had no kings but many Lordes to rule the countrie. Who as often

The gouvernement of the old Saxons.

as there was surmise or feare of warres towarde, did cast lotts equally amongst them selfs, and uppon whome the lott fell, him they folloed as their generall capitaine, as long as the warres indured, and obediently exequuted what so ever he commaunded. When the warres were done, all the Lordes wer equal in powre and authority againe, as they were before. The farmer intertaind these good men, and promising to conduēt them to the Lorde of the soyle according to their request staid them iii. or iiii. dayes in his house. When they were espied of the rude barbarous people, and knowen to be of an other religion, (for they soonge hymnes, psalmes, and other devoute prayers, and saied masse, having with them bookes, and holy vessells, and a litle table hallowed, in stede of an aulter) they had them in jealousy, and suspicion that if they came to the Lorde & talked with him, they would turne him quite from worshipping of their gods, and bringe him to the new religion of Christes faith. Wherby a litle and litle all the whole country should be enforced to chaunge the old auncient manner of worshipping their Gods into some newe religion never heard of before. Wherfore they toke them away sodainly and killed white *Heuwald* with a sworde, & blacke *Heuwald* with longe torments and horrible dismembringe all partes of his body, and after they had muredred them cast them into the river of Rhene. This fact when the Lord of the country (whom they desyred to see) understoode, he was very angry, that straungers repaying to him, could not have free passage. And streytwaies sending forth his men of armes slew all the inhabitaunts of the same village, and burnt their houses

The martyr-
dome of ii.
english
priests in
Saxony.

The History of the Church of England downe to the ground. Those good priestes, and faithfull servants of our Saviour Christe suffered the third day of Octobre: and to testifye their Martirdom unto the worlde, there lacked no miracles from heaven. For when their bodies were cast of the paynims, (as we signified before) into the ryver Rhene, it so fortunated that they were caried against the maine runninge streame, almost xl. miles, where their companions were, & a greate bright beame of light reaching up to heaven shyned every night over the place, whersoever they came, they them selves that had cruelly murdered them beholding and seing the same. Moreover one of them appeared by vision in the night to one of their companions, whose name was *Tilmon*, (a noble man of great renowne in the worlde, who from the high degre of a knyght became a monke) shewing that he might finde their bodies in that place, where he should see a light shyne from heaven. The which came so to passe. And their bodies being founde, they were buried with all honour worthy for such holy martires. And the day of their Martirdome, or rather of the findinge of their bodies, is keppe solemne and holy in those parties with much devotion and reverence. Finally when that worthy & renowned Captaine of the frenchmen named *Pipine*, had understanding of this, he caused their bodies to be buried very honourably in the church of *Coolen*, a famous citie situated harde by the river Rhene: Besides it is commonly saied, that in the place where they were kyllled there spronge up a fountaine, which at this present day floweth with a greate streame to no litle commoditie of the country.

HOW II. REVEREND AND HOLY MEN
WERE MADE BISHOPPES TO SET FORTH
AND PREACHE CHRISTES RELIGION IN
FRISLAND, SWITBERT IN BRITANNY, AND
WILBRORDE IN ROME. The .12. Chapter.

AT THE first arrival of these holy men to Freslande, *Wilbrorde* having lycence of the prince to preache, went first to Rome, where *Sergius* at that present occupied the sea Apostolique, that with his lycence and benediction also he might set upon that Apostolike office of preaching to the heathen, which he longe desyred: hoping with al to receive of him some reliques of Christes holy Apostles and Martirs: to the end that while in the country where he preached, he should erect churches, after the idolles were cast out and destroyed, he might have in a readinesse, some holy saintes reliques, to bring in their place, and to dedicat churches in their honour, whose reliques he had recevid. Divers other thinges also he lerned & received from thence, requisite for so greate an enterprise. In al which requestes when his desyre was accomplished, he returned backe againe to preache. At the very same time his bretherne and companions left in Fresland, altogether bent to the setting forth of Gods word, choosed out of their company, a man modest and sober in al outward behaviour and humble of spirit, called *Switbert* to be their bishop. Whom (sent for that purpose into Britanny) the most reverend father in God *Wilfride* did consecrate, lyvinge then, as a banished man out of his country amongst the Marshes. For at that tyme Canterbury had never a bishop. *Theodore* was dead,

The His-
tory of the
Church of
England

People of the
higher Frisia.

and *Berthwalde* his successour which went over the sea to be consecrated, was not yet returned to his bishoprike. The said *Switbert* returning out of Brittany after he was consecrated and made bishopp, went within a shorte tyme after to the *Boruchtuars*. And converted a greate number of them to the perfect way of truth: but shortly after when the *Boruchtuars* wer subdued & conquered by the old Saxons, al that received the gospell were dispersed: some into this corner, some in to that: The bishop him selfe with certaine other went to *Pipine* which at the earnest sute of his ladye, *Slichildryde* gave him a dwelling & mansion place in a isle of the *Rhene*, which in their tounge is called *In litore*, that is to say, in the sea cost: where he buylding a goodly monastery (which his successours possesse at this present) lived a very austere and continent lyfe there, where also he died. After the foresaid holy men that came to Frisland had preached there iiii. yeares or mo, *Pipine* with the common assent of all the country sent that vertuous & worthy prelate *Wilbrodde*, to Rome where *Sergius* was yet Pope, desyring that he might be made Archebishop of that parte of *Freslande*: the which was fulfilled, accordinge to his request the yeare sence the incarnation of Christ. 696. Upon saint Cicelies day & in saint Cicelies churche he was consecrated and named Clement of the said Pope, & forthwith sent away to his bisshoprycke, to witt xiiii dayes after his cominge to Rome. At his returne *Pipine* assigned him a Cathedral Church in his chief and principall cyte called by an olde auncient name of those countries, *Wiltaburge* as yow would say a toun inhabited of the *Wiltes*. In the french

An. 696.

Wilbrord an
english man,
the first
Archebishop
of Ultraict in
Frisseland.

tounge it is called Ultraist. Where when this holy and reverend father had buildid a churche and preaching the faith of Christ farr and wyde had revokyd many from blindnes and errour, he erected also many churches and monasteries through out al those cuntryes, and within shorte tyme after made many bishopps chosen either out of those that came presently with him, or of other which came thither afterward to preache, of the which company many are now departed to god. But Wilbrorde called otherwise Clement lyveth yet a reverent father even for his age: for he hath lyved in his bishoppricke xxxvi. yeres & after many agonies and troubles of his heavenly warfare laboureth and panteth yet after the rewarde of everlastinge blysse in heaven.

The fyfte
Booke
The .13.
Chapter

HOWE ONE IN NORTHUMBERLAND RYS-
ING FROM DEATHE TOLDE MANY
THINGES THAT HE HAD SENE, SOME
TERRIBLE TO HEARE, & SOME WORTHY
TO BE DESIRED OF ALL MEN. The .13. Chap.

THE very same time was wrought in Britanny a miracle worthy of perpetuall remembraunce and not unleke to the olde auncient miracles of tymes past: for to stirre up and revive men lyving here uppon earth from the death of their soules, a certayne man starke dead for a tyme, rose from death to lyfe, and tolde many notable thinges that he had seene, of the which I thought it good to touche certayne briefly in this historie: There was in the coast of Northumberlande (in a place callyd Incunning) an honest householder of the countrie which with all his family lyved a godly

The History of the Church of England and vertous life: He fell sicke, and by vehemency of his dysease growing more and more uppon hym, was brought to extremity: and in the beginnyng of the nyght died. But in the dauninge of the day, reviving agayne, and sittinge upp sodaynly: made all that remained aboute the corse, runne a way as men wonderfully amased with feare. Only his wife which loved him tenderly (although she tremblyd and quakyd) tarried still. And he comforting her sayed, be not afraide. For I am now rysen in very dede from death which had me as it were in prison, & am permitted to live in earth amongst men againe, but not after the same maner and trade as I did before. From hence forth my conversation must be farr unleeke to my former life. And rysing by and by, he went to the paryshe churche and continuuing there in prayer untill it was fayre day light forthwyth divided all his goods into thre partes: one parte he gave to his wife, an other to his children, the third he reserved to him selfe, and made distribution of it straitways amongst the poore. Not longe after dispatched of all worldly cares he went to the Monastery of *Mailros*. The which is almost closed in with a creeke of the ryver *Twyde*. Where being shoren in, he went into a secret cell which the abbot had provided for him and contynued there untill his dying day in such contrition of harte and mortefying of the body, that if his tounge had not reported yet his lyfe had testified that he had sene many thinges bothe terrible, and also comfortable which no other man had sene. Of the vision which in his departure he sawe, he tolde after this sorte. He that conducted and guided me in this vision had a goodly bright shyning countenaunce,

and was clothed all in white: & as it seemed to me, we went altogether in silence towards the rising of the sonne: and as we walked further we came to a great broad valley so broad, so long, and so deep that no man could measure it. That which lay on the left hand as we went, seemed to have one side very terrible with flaming fire, the other intolerable with hayle, and snowe: beating and piercing into every corner. Both the places were full of mens sowles, which apperyd to me to be cast interchangeably, nowe hither now thither as it were with a violent tempest: for when they could no longer suffer the intolerable heate and flames of fire, they leaped to the midst of that hateful and deadly colde. And when they pitefully in there could finde no rest, agayne they were reversed into those unquenchable flames of fire. As an infinite number of miserable and wretched soules were tormented without ceasing or intermission (as I might then see) with this alteration and interchange of paynes, I beganne to thynck with my selfe, peradventure this may be hell of whose intolerable torments I have heard men oftentimes talke. But to this cogitation and thought of myne, my guyde answered sayeng. Na thinke not so for this is not hell as thou dost suppose. But when he brought me farther beinge altogether amazed with that terrible sight, I sawe the places rownde aboute us todaynly leese their lyght and every corner full of darknes. As we entred in to them, within a litle space they were so thicke that I could see nothing, but the bright shewe and cote of him which did conducte me. When we went forward all alone in this darkness beholde todaynly there appeared before us, many

The fift
Booke
The .13.
Chapter

Let the Christian reader here advise himself, whether he may scorn at this vision, because in heathen writers, as in the Menippus of Lucian and other such fonde tales are fained, or rather to beleve it, because so learned and holy a man reporteth it, the time also of our first coming to the faith considered. Truly I thinke, therefore the heathen and infidell fainteth such

things, in his false religion, because he knoweth that God reveleth the like to such as serve him in true religion. Even as S. Augustin noteth, that therefore the divell is delighted with externall sacrifice of man, because he knoweth that kinde of worship to be due and proper to God him selfe.

Lib. 10. de Civit. dei: Cap. 19.

rounde flawes of fier ascending as it were oute of a greate pitt and falling downe againe into the same: When I was brought thither my conductour and guide vanished away, and left me alone in the midst of that darknesse, and horrible sight. But as those flawes of fyre flew uppe into the element still without intermission, & fell downe into the deape dounge all againe, I sawe the topp of every flaw that ascended full of mens soules, which in maner of litle sparkles of fyre flying uppe with the smoke were sometimes a hye, and when the heate and vapors of the fier were gone, fell downe againe into the pitte. Moreover a foule and noysom savour, breaking out with the same vapours infected all the darke places rownde about. And as I tarried there somewhat longe in greate horreur and feare, not knowing what I should do nor whether I shuld go, nor what should be come of me, in the ende, I heard sodainly behinde my backe most lamentable and pitifull crying, and withall a lowde skournefull lawghing, as it had bene of some rude & barbarous people, insulting over their enemyes brought in captivitie & thrauldome. As sone as the noyse waxing more brimmer and brimmer came fully to my eares, I descried a multitude of wicked sprites, which did hale, teare, and plucke, the miserable and wretched soules of men, in to the midst of darknes, weeping, wayling, and lamenting their state: the wicked sprits in the meane skornefully laughing & triumphing at their myserie: amongst whome, as well as I could discern, there was a moncke, a lay man, and a woman. The wicked sprites drawing and haling them, went downe into that deape fyery flaminge dongell. And it came to passe,

that when they were gone a greate way of, I could neither
discerne the lamentable crye of those soules : neither the
skornefull laughter off the devills, but had alwaies in my
eare a confuse noyse. In the meane season came up from
the fiery flaming dongell, certaine evill favoured blacke
sprites and compassed me rounde aboute, and with there
fiery eyes, and foule stinking savours which they breathed
out had almost strangled me : Besides they threatned to
take me with the fiery forkes in their handes : yet they could
in no wise touche me, although they adventred to fraye me.
When I was compassed in every side with such foule finnes,
and ougly darknesse I cast my eies now this way nowe that
way if happely there might come any assistaunce or help
to save me : and behold there appered behinde me, (even
the very same way I came) the glimsing of a starre, shining
in the midst of that darknesse, which waxing brighter and
brighter and coming apace to me, dispersed those wicked
sprites away, which with their fyery pronges were ready to
rent me in peces. He that came and put them to flight was
the guide which conducted me before : Who turning streyt-
wayes uppon the right hande, lead me as it were somewhat
northward where the sonne riseth in the winter, and with
a trice brought me out of darknesse into the faire brode
light. And as he lead me in the faire shining light, I sawe
before us a greate walle, which was so longe and so hye, that
on nether side I could see any ende. I beganne to marvell
and muse with my self, why we should go to the walle, speci-
ally when I saw nor gate, nor loope hole, nor any other en-
trance up to it : but when we were come thither I can not

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tell by what meanes, we mounted quickly to the toppe, and beholde there was a faire brode field, both comfortable and pleasaunt so ful of swete fragrant savours, and of fresh flourishing floures, that incontinent the swete smel drove away quite and cleane all the stinking and lothsom sent of that darke firy fornace, which had almost stifled me. So goodly and clere a light shined there in every place that it semed more fayrer, than the brightnesse of the day and beames of the sonne, when it is at the highest. There were in that field innumerable companies of white couloured men, many seates, and infinite multitudes of soules rejoysing and triumphing. As he lead me through the midst of those blessed soules, I beganne to thinke with selfe, perchaunce this may be heaven, of the which I have hearde men oftentimes preache. To this my imagination & thought, he answered saying, this is not the kingdom of heaven as thou doest imagine. As we went forward & passed the resting places of those blessed and happie soules, I sawe a more brighter shining light before us than the other was, and heard a sweete melodious noyse of Musicians, besides that such a swete perfume and fragrant savour brake out in every place, that the other which I smelled before, and thought excessively passing, was in comparison unpleasaunte and nothing worthe, in leeke manner as the other bright shining light of the pleasant grene field in comparison of this semed somewhat darke and obscure. In to the which paradise of pleasure as I hoped well we should go, sodainly my conductour and guide stode still, & turning backe brought me agayne the same waye we came. In our returne, when

we came to the mansions and resting places of those blessed soules, he asked me, this question. Do you knowe what all this is that yowe have seene? I answered no: Then he saied unto me. The vally which you saw horrible with hotte flaming fyre, and sharp byting colde is the place, where their soules remaineth to be examined and tried, which differing the confession of their synnes, and amendment of life had recourse to penance in the instant and pointe of death, and so departed owte of this worlde. Yet because they made humble confession of their synnes and repented even at the houre of their death, they shall come to the kingdome of heaven at the day of judgement, and some before. For the good prayers, charitable almes, & devoute fasting of those that yett lyveth, and especially the holy sacrifice of the masse, helpe to delyver many out of those torments, before that terrible daye. Moreover the fiery flaminge pitt, & stinkinge dounge, which thowe didst see is hell mouth, into the which whosoever falleth, he shall never be delyvered thence. The goodly grene field full of odoriferous flowers, where thowe sawest all joyfull, jocund, and mery, is the very same place where their soules are received which departe oute of this lyfe in the state of grace, but yet not of such perfection, that they deserve to be brought streytwaies in to the kingdome of heaven, but for all that in the day of judgement, shall have the sight and fruition of Christes deity and immortall joye with his chosen & elected. Only they which are perfecte in all their wordes, thoughts, and dedes, are carried strait to heaven after they have passed their transitory life. The place where thou heardest the sweete melodious

The fift
Booke
The .13.
Chapter

The His-
tory of the
Church of
England

singing, with the goodly flagrant savours and bright shyn-
ing light, is next adjoyninge to this. Concerninge thy owne
state, because thou shall have thy naturall body, and lyve
amongest men in the wordle ones again, if thou wilt dili-
gently examin thy doinges uppon earthe, and directe thy
maner of lyving in uprightnesse and simplicitie, & refraine
thy tounge from vaine and ydell talke, certainly assure thy
self to have a resting place amongst these blessed soules
which thou seest here: for when I went awaye for a tyme and
left the alone, it was for no other cause but to lerne and en-
quire, what should become of the. When he had talked with
me in this sorte, I utterly detested this present life and was
sorye to returne to my naturall body againe. I was so ravish-
ed with the swete fragrant savoures, and beutifull sights of
that place which I did see, and especiall their society which
for the time made their abode there. Notwithstandinge I
durst not be so bold, as to demaunde or aske any question
of my conductour or guide, but in the midst of these medi-
tations, I perceived (by what means I can not tell) that I was
in the world again, & lived as other men did. These sightes
and many other thinges ells, this vertuous and holy man
wold not report to sleuthfull sluggards and idell folkes,
men that had no regard of their owne life, but to such only,
as either dismayed with feare of torments or ravished with
hope of eternall joye, wolde gladly receive and sucke oute
of his woordes, some heavenly comforte and encrease of
piety. Wel, to be shorte, in the same rewe where his celle
stoode, dwelled a monke called *Hengils* promoted to the
holy ordre of priesthod, which he honoured much with his

vertuous woorkes. This man remaineth yet a lyve, & leeke a solitary heremite in *Ireland*, fedeth his old impotent body with browne bred and cold runninge water. This monke resorting to the saied holy man oftentimes, understode by certaine questions which he propounded, what sightes he sawe, after his body and soule were departed, and by his relation all which I have breffly declared, came to our knowledge. Moreover he communicated his visions with kinge *Alfride*, a man excellently lerned in all good literature, who hearde him with such comfort and attention, that at his desyre, he was placed at the length in the same monastery, & shoren in religion. In the which monastery at that time, *Edilwald* priest of most godly and modest life was Abbot but now he is made bishop of *Lindisfarn*, which church he governeth in right good ordre, both with holsome doctrine, & good example of lyfe, semely for his vocation. This holy man toke after in the same monastery a more secret celle unto him, where with more liberty he might serve his maker, in continuall praier without intermission. And because the place was situated upon a rivers side, he was wont to dippe and plunge him self in the flowinge water oftentimes, for greate desyre he had to chastise his body, and continue ther singing of psalmes and other devout prayers, as longe as he coulde abyde for cold the water now and then coming up to his hippes, and now and then to his chinn. And when he came out of the water he never chaunged his clothes being wet and cold, but taried until they wer warmed and dried by the natural heat of his body. In the winter season, when peaces of yce half broken dropt down on every

The fift
Booke
The .13.
Chapter

Holy Ilond.

syde of him, which of purpose he had broken to plounge into the river, and diverse men seeing him, sayd, it is a marvelous matter and straunge case brother *Drithelme*, (for so he was called) that you can possibly suffer such bitter and sharpe colde, he answered simplye, (for he was but a simple and sober spryed man) I have sene places colder then this is. And when they said unto him, we marvel that you wil live so continent and auster a lyf, he answered I have sene more austeryte and hardnesse then this is. So untill the day of his calling hence owte of this wretched world, for the earnest desire he had of heavenly felycitie, he punyshed his old impotent bodye with dayly fastinge, and was by good fruteful instruction and godly conversation a great comferte to manye.

HOWE AN OTHER CONTRARY WISE DY-
INGE FOUNDE ALL THE SYNNES THAT
EVER HE HAD DONNE WRITTEN IN A
BOOKE BROUGHT UNTO HYM BY THE
DEVILL. The .14. Chapter.

BUT contrary wyse there was a man in the countre and province of the Marshes whose visions, talk, and manner of life dyd profitt many, but not hym selfe. In the time of *Coenrede* which raygned after king *Edilrede*, there was a certaine lay man taken upp for a souldiar and put in office in the campe, who for his dyligence and actyvitie in feates of armes was greate in favour with the kinge: but for the negligence and improvident care concerninge the state of his owne sowle, in displeasure with the prince. Wherefore

the kynge charged him eftesoones to make humble confession of his sinnes, and amend his former lyfe, and utterly to forsake al his detestable actes & haynous offenses, lest by deathes sodayne prevention he loste tyme of repentaunce and amendment of his life: but he, notwithstandinge this gentyll admonition, and fryndly exhortation of his soverayne contemned and set naught by those comfortable wordes of salvation, and promised that he wolde do penance afterwarde. In the meane season beinge vysited with sycknesse he toke his bedd and beganne to be more and more vexed with the vehement pangs of his dysease. The kinge came to his chamber (for he lovyd hym tenderly) and exhorted and counseled him, that at the lest now he wolde falle to penance for his naughty lyfe, and sinfull actes, before he died. Na quoth he. I wyll not be confessed now, but when I am well recoveryd and able to go abrode agayne, than I wyll, lest if I should now do it, my felowes would saye that I dyd it now for feare of deathe which in my prosperity and health I wold never vouchsafe to do. Wherein he spake to his owne leeking stowtly and leeke a man, but certes, as yt appeared after he was myserably deceyvd with the crafty illusions of the devyll. When the kynge came to visite hym agayne, and geve him good counsell because his desease grewe more vehemently upon him every daye, he cryed oute incontynent with a pytyfull and lamentable voyce saying. Alas what meane yow my liege, why come you hither? Yowe are nether able to profit, nor pleasure me nor do me any good. The kynge answeryd streytways, Ah, say not so: see ye play the wyse mans parte:

The fifte
Booke
The .iij.
Chapter

The His-
tory of the
Church of
England

Nay sayth he, I am not madde, but I have here undoubtedly before myeies a wicked conscience all woundyd & mangled. And what is this said the kinge? Yf yt please yower hyghnesse quoth he: a litle before yower grace came, ii. bewtyfull and hansome yowng men came into the howse, and sate downe by me. One at my head, the other at my feete: and one of them toke a goodly faire booke owte of his boosome but litle in quantytye, and gave yt me to reade. In the which when I looked a litle whyle, I founde all the good dedes that ever I had done fayre written: and god knoweth they were fewe in number and litle in effecte: when I had done, they toke the booke of me againe and said nothing. Then sodainly came there abowte me an whole legion of wicked sprytes, and beseaged the howse rownde abowte in the utter side, and sittinge downe replenished every corner within. Than he which for his fowle evyll favouryd blacke face, & hyghest seate apperyd to be greatyst amongst them, takyng out a booke terrible to all mens sight, unmeasurable for greatnesse, and for weyght importable, commaunded one of his blacke garde, to bringe yt to me to reade. When I had read a litle, I founde all the enormous detestable sinnes that ever I had committed not only in worde and dede, but also in lyght thoughtes written there in greate blacke letters: & he said to the ii. fayre younge men that sate by me, Why sitte yow here knowing most certaynly that this felow is owers? They made answer. Trewe it is. Take him and leade him away to the botomelesse pit of damnation: and with that they vanisht away. Incontinent ii. wycked sprites having yfer pronges in their handes rose uppe and stroke me

one in the hed, & the other in the sole of my feete, the which now with greate torment and anguysh creepe up in to the bowells and other internall partes of my bodie, and when they meete together I shall dye, and be drawen hence by the dyvells watchinge and whyvering about me into hel without redemption. Thus spoke that myserable man lying in extreme desperation and died owte of hande, and now lying in thrauldome with the devill in everlasting payne doth that penaunce (but all in vayne) which in his lyfe time he myght have done if it had bene but one howre, with an assured hope of gods mercy and pardone for all his synnes. Of this miserable and wrechyd man, it is evident that (as S. Gregorye wryteth of certaine) he had not those visions for his owne sake, whome they availed nothing at all, but for other men which knowing his lamentable end might be afear'd to differ and prolonge the tyme of repentaunce, while they have oportunitie and leasure, lest by sodayne prevention of death they dye impenitent. That he sawe diverse bookes brought before him by diverse and sondry sprites, some good, some bad, it was done by the divine providence and permission of god to putt us in remembraunce that our doinges & thoughts flee not away with the winde, but ar reserved particularly to the strait examination of the dreadfull judge. And at the ende shall be shewed to us other by the good angells which frindfully wishe our salvation, or by the wicked sprites, which spitefully woorke our damnation. Concerning that first of all the good Angells brought forthe a fayre white booke, and the devills afterwarde their fowle evill favoured black lygger: the angels a

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The fift
Booke
The .14.
Chapter

A true and
necessary
doctrin for
this wicked
time.

The History of the Church of England

Psal. 31.

little one, they an unmeasurable greate one: it is to be noted that in his childehode he did some good dedes, yet notwithstandinge he disgraced all that ever was done with his lewde & loose demeanour in yowthe. But if he wolde have amended in youth the wanton toyes and foolishe panges of child-hode, and with wel doinge raunesomed them owt of the sight of god, he myght have bene brought to their societie, of whome the Psalme of David saithe, *Beati quorum remissae sunt &c.* Blessed ar they whose iniquities ar forgiven, and whose sinnes ar covered. This history I thought good to set forth playnly and simplie, as it was declared unto me of that worthy prelate *Pechthelme*, to the comforte of all suche, as shall reade it or heare it.

HOWE AN OTHER IN LEEKE MANNER
SAWE A PLACE OF PAINE APPOINTED FOR
HIM IN HELL. The .15. Chapter.

FURTHERMORE I my self knew a religious man (whom wold God I had never knowen) placed in a good and famous monasterie, notwithstanding he him selfe was infamous for his lewde behaviour and loose lyfe. I could tell his name also, if it were worth the telling. This man was earnestly rebuked of his bretherne and other head officers of the monastery, for his enormities, and exhorted to a better trade of lyfe, but all was in vaine. Notwithstanding, albeit he would not geve eare nor humbly obey their charitable exhortations, yet they did tolerate him very longe for his externall service, which was very necessarie for them. For he was a singular good carpenter. This man was much

geven to dronknesse and other wanton pleasures of dissolutnesse, and accustomed rather to sit in his shopp both day and night, than to come to the church to singe or pray, or heare the trew worde of life with his bretherne, by which occasion it happened to him, as men ar commonly wounte to saye: He that will not come of his owne accorde within the church dore, shall runne against his will to hell gates. For he being now streeken with a very fainte disease, and brought to extremitie, called all the covent about him, and with much lamentation & deepe sighes, leeke a man damned already, beganne to declare unto them, that he sawe hell gates open, and the devill drowned in a deape dounge ll thereof, and Caiphas and al the whole rablement that put Christ to deathe, cast in flaminge fier, hard by him: and next to them (oh, miserable and wretched man that I am, saide he) I see a place of eternall perdition prepared for me. His bretherne hearing these wofull wordes exhorted him earnestly to repent and be sorie for his sinnes, while he was yet alyve. Then he brought to extreme desperation answered, No No. There is no time for me to amend my former life, especially seing I perceive my judgement is past & fully complete already. With those wordes he died without receaving the sacrament. His bodie was interred in the foremost parte of all the Abbaie, not one of all the whole covent durst say masse for his soule, nor singe psalmes, nor once say one Pater noster for him. Oh howe farre a sunder hath God separated light and darknesse? The first blessed Martyr S. Steven ready to suffer death for testimonie of the truth, sawe heaven gates open, and *Jesus* standing on the

The fift
Booke
The .15.
Chapter

A old proverbe.

Actor .7.

The History of the Church of England right hande of God. He to the ende he might more joyfully die, fixed the eyes of his mind there before his deathe, where he should be after : but this forsaied felow, blacke in soule, blacke in body, and blacke in all outwarde doinges, sawe hell open, at the houre off his death, and perpetuall damnation prepared for the devill & all that follow him. Againe to thentent that though his death were miserable in desperation, yet by his owne damnation he might geve other example to repent and worke their owne salvation in time, he sawe his owne place and dounge ll prepared amongst such caytyffs, as Cayphas and his complices were. This chaunced of late in the countrie of the Berniciens, and was by common talke blasted all the countrie over: so that it stirred up many to make quick confession of their sinfull actes and not to take dayes with God. Which God graunte it may worke allso in such as shall reade this present historie.

In Northumberland.

HOWE MANY CHURCHES OF SCOTLAND
BY THE INSTANT PREACHING OF ADAMNANUS
KEPT THE FEAST OF EASTER
AFTER THE CATHOLIQUE MANER AND
HOWE HE WROTE A BOOKE OF HOLLY
PLACES. The .16. Chapter.

AT that time a greate multitude of Scottes in Ireland, and many Britons in Britanny receaved by the singular gifte of God, the trewe manner of celebrating the feast of Easter, taught by the catholique church. For when as *Adamnanus* a vertuous priest & Abbott of all the mounkes and religious men, that were in the isle *Hii*, being sent Emb-

assadour by the prince of his owne countrie to *Alfride* kinge of the Englishmen, and tarying a certain time in the countrie sawe the Canonicall rites and ceremonies of the church, and besides was sharply admonished by the lerned that he should not presume to lyve contrary to the universall church, nor in keping the feast of Easter, nor in any other decrees, what so ever they were, with his countrie men fewe in number, and dwelling also in one of the furmost corners of all the world, he so chaunged his minde hereuppon, that what so ever he had heard or sene in the english church, he most gladly preferred it before the custome and manner of his owne. For he was vertuous, wise, and very ready in the knowledge of holy scripture. After his returne therefore into the countrie he endeavoured diligently to reduce all the isle *Hii* to the brode beaten pathe of truethe, which he knew very wel, and had embraced with all his harte: but he was not able to bringe it to passe. Whereuppon he sayled into *Ireland*, and preaching there and shewing them with gentill exhortations the trewe and lafull observation of Easter, he wanne many that were not in the dominion of the saied Iland of *Hii* from errour to unitie, received universally of the catholike church, and taught them to observe the trewe time of Easter. This *Adamnanus* when the feast of Easter was now kept by his meanes in *Ireland* after the institution of Christes catholique church, he returninge to his islande agayne and preaching to his bretherne in the monasteryes this generall observation, and kepinge of Easter as he had don before and yet being not able to compasse his purpose it fortun'd he fell sicke, and departed out of this worlde,

The fift
Booke
The .16.
Chapter

Catholike
observations
to be prefer-
red.

The History of the Church of England before the yeare was complete and fully ended. And that by the greate providence of almighty God so disposing it swetely; to the ende such a vertuous man desirous of unity and peace, should be taken hence to aeternall life before easter came againe, for observation of which feaste he should have bene forced to much variaunce and discorde by such as wold not embrace the truthe. This same vertuous man wrote a booke of holy places very profitable for the readers, which he lerned at the lectures and expositions of *Archwulf* a bishop in Fraunce: who to see holy places & monuments went to Hierusalem, and when he had wandred over all the lande of promesse, and had gone to *Damascus*, *Constantinople*, *Alexandria*, & other many isles of the sea, was driven in his returne by tempest to the weast coastes of *Britanny*. Who within fewe dayes after resorting to that worthy servaunt of our Saviour Christes *Adamnanus* above mentioned, he was receaved with all kinde of humanitie & frendefull intertainement, specially when he was knowen to be lerned in scripture, and skilfull in description of holy places. For *Adamnanus* so esteemed him that he put in writing, what soever notable thing worthy of remembraunce the bishop testified that he had sene in those holy places: and made a booke (as I said) thereof profitable to many: but most of all to those, which lye farre from the place where the Apostles and Patriarches lived, and knowe nothing of them but what they may picke oute with longe study and often reading. This boke *Adamnanus* dedicated to *Alfride*, & by his liberality and charges, it was geven to other inferiour persons to be read, the author him selfe being rewarded with

many goodly giftes, and sent to his country againe. Out of whose writings to gather some certain thinges, and place them in this our history I have thought it good and profitable to the readers herof.

The fift
Booke
The .17.
Chapter

WHAT THINGES HE MENTIONED IN THE SAME BOOKE TOUCHINGE THE PLACE OF THE NATIVITIE, PASSION AND RESURRECTION OF CHRISTE. The .17. Chapter.

OF the place of Christes nativity he reporteth in this sorte: Bethleem a city of *David*, situated in a narrow and streyt mounte, compassed with vallies of every side, is a myle in lenght, from the weast to the East, very base and plaine without any toures or turrets. The walles are builded flatt without any battelments. In the east corner there is as it were a denne not laboured of man but framed of nature. The utter most parte of it, is saied to be the place of Christes nativity, the innermost the maunger, where he lay. This denne covered somewhat farre inwarde with goodly precious marble, hath over the place where our Lorde was borne, a great church of the blessed virgin Mary builded uppon it. Of the place of his passion and resurrection he wrote after this sorte. As ye enter into the citie of Jerusalem on the North side, to come to the holy places, ye must by ordre of streetes first go to the church of Constantine which is called *Martyrium*, that is to saye, the Martirdome, or place where the witnesse of our redemption was founde. This church the Emperour *Constantine* builded very gorgeously, because our saviour Christes crosse was founde in that place

The place of
Christes nati-
vite.

*Of this church erected by Helena mother of Constantin, Paulinus Nolensis maketh mention.
Epist. 11. ad Severum.

The devotion of the Christians in Jerusalem above a thousand yeres past.

Et erit sepulchrum eius gloriosum. And the place of his buriall shall be glorious sayth the prophet.
Esaie. Cap. 11.

by his mother *Helena*: Going from thence on the weast side you shall see * a church builded in *Golgotha* where that rocke is to be sene, which bore Christes crosse and his blessed Body fast nailed to the same, and beareth now also a mighty crosse of silver with a greate brasen whele hanging over it ful of lamps and torches. Within the compasse and place where Christes crosse stode, was a vaute cut out of the rocke: In the which uppon an aluter there made, masse is wont to be saide for honorable men that dieth, the dead corps standing with oute, in the strete. At the weast side of the same church, was also a rownde chappell of Christes resurrection, environned with thre walles, and borne up with xii pillars, having betwixte every walle, a fayre brode waye: which hathe with in his compasse and circuite thre aulters in three places of the midle walle, south, northe, and weast. This chappell hath eight doores, and places of entreaunce, directly over the three walles: of the which iiii. stande northeest, and iiii. weast. In the midle of this chappell was laied the rounde tumbe of our saviour Christ cut oute of the rocke, to the toppe of which a man standing within, may reach with his hande. It openeth on the east side, and hathe that greate stone that was layed uppon, which until this day sheweth the print, and signe of the yron tooles with which it was hewed & cut. With in, even to the very toppe all is covered with marble. The toppe it selfe al gilted with golde, beareth a greate golden crosse, upon it. In the northe parte of that monument, Christes sepulchre was cut oute of the same rocke, and made seven foote longe, and thre handfull higher then the paviment. The coming in is on

the south side: where continually day and night twelve lampes burne, foure with in the sepulchre, and eight above in the right side. The stone which was put uppon the brimme of the sepulchre, is nowe cloven. The lesse parte notwithstanding standeth at the doore of the same sepulchre as an aulter fouresquare. The greater parte standeth for another aulter in the same church in the manner of a quadrangle, covered with faire white clothe. The colour of the sayd sepulchre semeth to be white and read decently mixed together.

The fift
Booke
The .18.
Chapter

WHAT HE WROTE OF THE PLACE OF
CHRISTES ASCENSION, AND THE PATRI-
ARCHES SEPULCHRES. The .18. Chapter.

THE Author above mentioned writeth also in this wyse touching the place of Christes ascension. The mounte Olyvete is as hye as the mounte Syon, but not so brode, nor so longe. There growyth no trees, but vynes and olyves: wheate & barlye, it bryngeth forth good stoore. The vayne and soyle of that ground is not shryveled nor fleaten, but grene and full of grasse. In the very toppe where Christ ascendyd to heaven, standyth a greate rounde church, with thre porches rownde in a circuite vawtyd and coveryd over. The ynnner chapell having an aulter toward the east, with a goodly frount in the top, could not be vaulted nor coveryd over bicause the very place of Christes ascension might be kept open. In the mydle of which church the last * prynte of Christes feete left uppon earth, ar to be sene, where he ascendyd into heaven openinge above and ready to embrace

* Who thinketh this incredible, lett him geve a

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reason of the
pathe way by
Salisbury,
called S.
Thomas
pathe by Cla-
rengdon
parke.

hym. And although the earthe be fett away dayly of the Christians, yet it remayneth still and kepyth the very figure and prynte made with the steppes of his holy feete when he ascended. Rounde about the print of those blessed feete lyeth a brasen wheele, as hygh as a mans neck havynge an entraunce and way in uppon the east side, and a greate lampe hanginge above it in a pullye, whiche burneth day & night. In the weast side of the same church be eyght windowes, and so many lampes hanging in cordes directly over them. They shine thorough the glasse to Jerusalem & their light is said to stirre the hartes of all that behold and see it, with a certaine fervent zeale and compunctiō: At the day of Christes ascension every yere, when Masse is done, there cometh downe from heaven a greate gale of wynde, and maketh all that ar in the churche prostrate them selves downe flatt uppon the grownd. Of the situation also of *Hebron* and monumentes of old auncient fathers there, he writeth in this sorte. *Hebron* somtimes the chiefest cytie in al Kinge Davids realme, shewing now only by her ruines howe princely & puissaunt she was in time paste, hathe towarde the east with in a furlonge the double denne, where the Patriarches sepulchres ar environed with a fowre square walle: their hedds turned toward the northe. Every tumber hath his stone. Al the thre stones of the patriarches being all whyte, squared as other stones are used in building of great churches. Adam lieth aboute the north side, and uttermost parte of the walle not farr from them, in an obscure tumber nor curiously wrought, nor workmanly sett. There ar besides base memorialls of thre simple weemen. The hill

Mambre also is a mile from these monumentes, ful of grasse and pleasaunt flowres towarde the north, and in the top it hath a goodly champion and playne felde. In the north parte wherof Abrahams Oke (which is now but a stumpe as hygh as ii. men can reache) is compassed rounde about with a churche. I have thought it good for the profitt of the readers to intermingle in my historie, these thinges taken out of the Authors bookes and comprised here in latin after the trewe meaning of his woordes, but more brieflie, and in fewer woordes. If any man be desirous to knowe more of this matter either lett him reade the same booke, or that litle* abridgment which I drew owt of him but late.

The fift
Booke
The .19.
Chapter

HOW THE SOUTH SAXONS RECEAVED
EADBERT AND EOLLAN FOR THEIR BYS-
SHOPPS, THE WEAST SAXONS DANIEL
AND ALDETHELME FOR THEIRS: AND OF
CERTAINE WRITINGES SETT FOORTH BY
THE SAME ALDETHELME. The .19. Chap.

*This
abridgement
is extant in
the 3. tome
of S. Bedes
workes.

THE yere of the incarnation off Christe 705. *Alfride* kinge of Northumberlande dyed, the xx. yere of his raigne not yet fully expired. After hym succeded *Osrede* his sonne, a child but eyght yeres olde, and rained xi. yeares. In the beginning of his raygne *Hedde* bysshop of the weast Saxons departed from this mortall life to immortal joye: For undoubtedly he was a juste man, one that lyved up-ryghtlye in all pointes leke a good bishoppe, and preached sincerely leke a trewe pastour, and that more of the love of vertue naturally graffyd in hym, then of any instructours

An. 705.

The History of the Church of England by often readinge taught him. Furthermore, the reverend father and worthy prelate *Pechtelme* (of whom we must speake hereafter in place where he shall be mentioned) who being but yet a deacon and younge monke, lived familiarly a longe time with his successour *Aldethelme*, was wounte to tell us that in the place where the said *Hedde* died, for reward of his holy life many great miracles and cures were don: and that men of the same province used commonly to carry away dust from thence and mingle it with water for such as were diseased and sicke: that also the drinking and sprinckling of the same did cure many sicke men and beastes also. By which occasion for often carying away of the sacred dust a great deepe pitt was made there. After his death, that bisshopprick was divided into ii. dioceses. The one was geven to *Daniell*, which he keapeth at this present: the other to *Aldethelme*, where he ruled the people very painefully for iiii. yeares. They were bothe lerned men skilfull in holy scripture and all ecclesiastical doctrine. *Aldethelme*, when he was priest, and yet but Abbot of the monastery of * *Mailsbury* wrote by the commaundement of the whole Synode of his countrey a booke against the errour of the Britons, for not keping the fest of Easter in his dewe time, and doing many thinges besides, contrary to the trewe observation & unite of the church. By reading of the same book he reduced many Brytons subject at that time to the Weastsaxons, to the catholike solemnisation of the feast of Easter. He wrote also a notable booke of virginitie, bothe in longe verse and prose, with doble paines, folowing the example of *Sedulius*. He set forth also many other workes.

* In the borders of Wiltshire.

For he was notably well lerned, very fine and eloquent in his talke, and for knowledge as well in liberall sciences, as in divinite to be had in admiration. After his death *Forthere* was made bishop in his place a man also much conversant in holy scripture. These ii. having the gouvernaunce and whole rule of that diocese, it was determined by a decree in the Synode, that the province of South Saxons, which to that present day appertained to the diocesse of Winchester, where *Daniel* was bisshoppe, should have a see and bishopp of their owne severally. Whereuppon *Eadberte* Abbot in the monasterie off that blessed bishoppe *Wilfride* was made and consecrated first bisshopp of that diocese. After his death, *Eolla* toke the bisshoppicke upon him: Who not past iii. or iiiii. yeares past departing this life, the see to this day is vacant.

The fift
Booke
The .19.
Chapter

The dioceses
of Sussex and
Hampshire
divided.

Celse foun-
ded by Ead-
bert the first
bishop of
Celse in Sus-
sex by Chi-
chester.

HOWE COENREDE KINGE OF THE MARS-
SHES, & OFFA KING OF THE EAST SAXONS
ENDED THEIR LIVES IN THE HABITT OF
RELIGION, AND OF THE LYFE AND DEATH
OF BISSHOP WILFRIDE. The .20. Chap.

THE iiiii. yeare of Osredes raigne, king *Coenrede* which kept the soveraintie in the countrie of Marshes honourably for a tyme, did more honourably forsake it, and all his dominions. For under Constantine the Pope he went to Rome, and receiving there the tonsure and habitt of a religious man, at the Apostles tombes continued in praying, fasting, and dealing of almes untill his dying daye. Unto this noble prince *Coenrede*, succeded kinge *Edilredes*

The History of the Church of England son, which Edilred had the gouvernement of the same realme before him. There went with him also to Rome Sigheres sonn king of the east Saxons called *Offa* (whome we mentioned before) a princely and beautefull gentleman, and then in his first flowres and much desired of his subjectes to remaine and rule among them. But he moved with leke devotion and zeale as the other prince was, forsoke his ladye, his landes, his kinsfolke, and countrie for Christes sake, and the ghospell: that in this world he might receive an hundred folde and in the world to come life everlasting with Christ. When he came to the holy places att Rome, he also was shoren into religion, in the which he passed the rest of his life, and came to the vision of the blessed Apostles in heaven, as he had longe desired before. The very selfe same yere that these ii. princes went out of Britannie, a worthy prelate and notable bishopp, called *Wilfride*, died the xlv. yeare after he had ben made bisshoppe, in the territory, called Wundale. And his body well chested, was caried to the monastery of Rhippon wher he had before lived, and with al honour, and solemnitie worthy for so noble a bishoppe was buried in Saincte Peters church at Rhyppon: Of whose life and behaviour let us briefly make mention what things were done returning as it were backe againe to that we have spoken before.

Lib. 3. cap. 25.

The lyfe of
bishop Wil-
frid the Apo-
stle of Sussex.

This *Wilfride* being but a childe was of such towardnesse and good nature, induced with so many goodly qualities, of such modest and honest behaviour in all pointes, that all the elders and auncients did with a speciall good love reverence him. After he was xiiii. yere olde, he more

esteemed a monasticall, and solitarie lyfe, than all secular
 and worldly wealth. The which thing when he had com-
 municated with his father (for his mother was departed to
 the mercy of God) he gladly condescended to his holly re-
 questes and godly desires, and exhorted him to persiste
 in that godly purpose, which he had entended. Hereup-
 pon he came to the isle *Lindisfarne* and there attending upon
 the monks, he diligently lerned, and gladly practised, al
 pointes of chastity, & godlinesse required in a solitarie and
 religious man. And because he had a goodly pregnant witt
 he lerned spedely psalmes and certain other bookes of pray-
 ers, being not yet shoren in or professed, but well garnished
 with those vertues, which far surmounted the outward pro-
 fession to witt of humility and obedience. For the which he
 was wel loved and esteemed bothe of the elders, & also of his
 equals. When he had served God certaine yeares in that mo-
 nastery he perceaved by litle and litle being growen in judge-
 ment (as a wise younge man that could quickly fore see)
 the waye of trewe religion and vertue taught by the Scotts
 not to be altogether perfecte. Whereuppon he fully deter-
 mined to make a voyage to Rome, only to see what rites &
 ceremonies were observed there, as well of secular priestes
 as of religious personnes. The which determination of his,
 after notice geven to his Bretherne by prevy conference,
 eche man did well commend it, and persuaded him to go
 forward in his good purpose. Incontinent coming to *Queene*
Eanfleda (who knew him wel, and by whose counsell and
 commendation he was receaved into that monastery) de-
 clared to her hyghnesse that he had an earnest and fervent

The fift
 Booke
 The .20.
 Chapter

Holy Ilond

The History of the Church of England desyre to visit the monuments of the holy Apostles. The Quene much delited with the younge mans good purpose and zeale, sent him to Caunterbury to kinge *Ercombert* which was her uncles sonne requiring that it might please his highnesse to send him honorably to Rome: at what time *Honorius* one of the blessed Pope Gregories schollers, a man profoundly lerned in holy scripture, was Archebishop there. When this younge man lackinge nor good courage, nor lively sprite, had tarried there a space, and employed his diligence to lerne and commit to memory, that which he overlooked, there repaired thither an other younge gentilman whose name was Bishop, and Christen name Benet, one of the nobles of Englande, desyrours to go to Rome, of whom I have mentioned before. The kinge committed *Wilfride* to this younge gentilman and his company, with chardge that he shuld conduct him safe to Rome. When they came to Lyons in Fraunce, *Wilfrid* was stayd there by *Dalphine*, bishop of that city. The gentleman went on his journey to Rome. The delight and pleasure, which the bishop had in *Wilfrides* wyse talke, amiable continaunce, joly activity, and grave invention, was the occasion why he was staied there. For that cause also he gave him, and all his company frendfull intertainement as long as they continued there: and further offred him the governement of a greate parte of Fraunce, the mariadge of his brothers daughter, (whiche was yet in the flower of her virginity,) brefely to adopte him for his heyr, if he wolde make his abode there. But he rendering lowly and harty thanks for so great courtesy and gentillesse, that the bishop vouchsafed to shew unto him be-

ing but a straunger, answered, that he was fully determined to an other conversation and trade of lyffe: and therfore had forsaken his country, and taken this journey to Rome. The which when the bishop heard, he sent him to Rome, with a guide to conducte him in the waye, and gave him mony sufficient to beare his chardges, desyringe that at his returne he wolde remember to take his house by the waye. *Wilfride* with in fewe dayes after cominge to Rome, and occupying him selfe in daily contemplation of heavenly thinges according to his first determination, fel acquainted with a notable holy and lerned man called *Boniface*, who was Archedeacon, and one of the Apostolike Popes counsellers. By whose instruction he lerned orderly the foure bookes of the Gospell, and the trewe counte of Easter, and many other godly lessons commodious and profitable to understande the orders and disciplines of the church, which he could not attaine unto in his owne country. And when he had passed certaine monethes there, in godly exercise and study, he returned to *Dalfine* againe in Fraunce, and after he had tarried with him iii. yeares, he toke the inferiour orders of the bishop, and was so entierly loved of him that the bishoppe fully determined to make him his successour. But by cruel death he was prevented and *Wilfride* reserved to a bishoprike in his owne natyve country, England. For Brunechild Quene of Fraunce sent a power, and commaunded the bishop to be put to death: whom *Wilfride* his chappellain folowed to the place of execution, desyring to die with him, albeit the bishop did utterly forbid him. But when the executioners knew, he was a stranger

The fift
Booke
The.20.
Chapter

The His-
tory of the
Church of
England

and an English man borne, they spared him, and wold not put him to death, with the bishop. Wereuppon returning to England he was brought to be in frendship and amity with kinge Aldfride. Who leke a good Prince had lerned to folow and reverence the general ordinaunces and rules of the catholike church. And for that he perceaved this *Wilfride* to be Catholique, he gave him streytwayes a Lordshippe, of x. tenements in Stanford: & within a while after a monastery with xxx. tenements in Rhippon: which he had geven but late to build an Abbay for such as folowed the Scottes: but because they being put to liberty & choise, had rather departe thence then to receive the trewe and Catholique celebration of the feast of Easter, and other canonicall rites and ceremonies after the custome of the church of Rome, and see Apostolike, he gaue it to him, whome he sawe better qualified both for lerninge and for vertue. The same time in the very selfe same monastery he was made priest by *Agilbert* bishop of * *Geuisse* (of whom we spake before) at the instaunce of the Kinge, moste earnestly requiringe that so lerned a man shuld continually follow his Courte, and especially be his teacher and preacher. Whome not longe after when the Scottes secte was disclosed (as is a fore said) and utterly abandoned, he sent to Fraunce by the counsell and advise of his father *Oswy*, when he was but xxx. yeres of age to be consecrated and made bishop by *Agilbert* then bishop of *Paris*. With whom xi. other bishopps assemblinge them selves to consecrate hym, did their dewty in that behalfe very honorably with all solemnities. But while he was yet beyonde the seas, *Ceadda*, a godly and vertuous

*The coun-
tre about
Salisbury

man (as it is above mentioned) was consecrated byshop of *Lib. 3. cap. 28.*
 yorke, at the commaundement of King *Oswy*. Who having
 governed the church iii. yeares departed thence, and toke
 the cure and charge of *Lesting Abbay*. After him *Wil-*
frid toke upon him the bishoprick of al Northumberland.
 Who afterwarde in the raigne of Kinge *Ecgfride*, was de- *Lib. 4. cap. 12.*
 prived of his bisshopricke, and others consecrated and put
 in his place, of whome we made mention before. But when
 he had taken shipp to go to Rome, and pleade his cause
 before the Apostolike pope he was dryven by a Sowthweast
 winde into *Freslande*, where he was honorably receaved as
 well of the rude and barbarous people, as of the Kinge *Ald-*
giste. Where he preached also unto them Christ and his
 ghospell, converting many thousandes to the faith, & with
 baptisme wassing away their sinnes. Whereby he layed
 the fundation of Christes ghospell in those countries,
 which the Reverend father and holy byshopp *Wilbrord* per-
 fited and finyshed afterward. But when he had passed over
 a winter with this people newly converted to Christe, he
 went forwarde his journey to Rome. When his cause was
 debated to and fro, in the presence of Pope *Agatho*, and
 many other bishopps, he was founde in processe by all their
 judgements to have bene most unjustly accused, and best
 worthy of that bishoprick. At what time the same *Agatho*
 gathering a Synode at Rome of a 125. byshopps against
 such heretikes as held the opinion, that there was but one
 will and one operation in our Saviour Christe, commaund-
 ed *Wilfride* also to repaire thither. And when he came he
 willed him to declare his faith and the faith of the countrie

The heresie
 of the mono-
 thelites con-
 demned.

The History of the Church of England

The See Apostolique.

Bishopp Wilfride the Apostle of Sussex.

from whence he came, sitting amongst the other bishops: Wherin when he and his country was founde to be Catholique, it pleased them amongst other things to have this also put in the Actes of the decrees, the tenour wherof followeth. *Wilfride* the vertuous bishop of yorke, & appealing to the see Apostolique for his cause, and by that full authoritie absolved as well from certaine complaints laied to his chardge, as all other uncertaine quarels, & sitting in judgment in the felowship of a 125. bishopps in this present Synod, hath confessed, for al the north partes of the isles of Englande and Irelande, whiche ar inhabited with Englishe men, Britons, Scottes, and Pictes, the trewe and catholike faith, and confirmed the same with his subscription. After his returne to Britanny againe, he converted the South Saxons from idolatrye and superstition to Christes trewe faith and religion. In the isle of Wight also he appointed certain to preach the word of God: and the seconde yere of kinge *Aldfrides* raigne, who had the soveraintye next after *Ecgride*, receaved his see and bishopricke againe, at the instant request of the kinge. But fyve years after he was accused of the same king, and many other bishopps, and deprived againe of his bishopricke. Wherein upon repairing againe to Rome, and obtaining lycence to pleade in his owne defence before his accusers, Pope *John* and many other byshopps sittinge in judgment, it was by their diffynitive sentence concluded, that in some parte his accusers hadd falsly forged these malycious surmises against him. The Pope also wrote letters to the kinges of England *Edilrede* and *Alfride* requiringe them to see him restored to his

bishopricke againe, because he was unjustly condemned. The reading of the decrees concluded in the fore said Synod assembled by Pope *Agatho* of blessed memory, kept but of late when he hym selfe was present in the cytie and resident amongst other bishops, did much further his cause. For when the Actes of the Synode, as occasion was moved, were openly read ii. or iii. dayes before the nobylitie and greate assembles of people, by the popes commaundement, the protonotarie coming to that place where it was written, *Wilfride* the vertuous bishopp of yorke appealing to the see Apostolique for his cause, and by that ful authoritie absolved as well from certaine thinges layed to his chardges, as all other uncertaine quarells &c. As we sayed before, these wordes being read every man was astonned and the protonotary ceasing, eche man inquired off other, what manner of man this bysshopp *Wilfride* was. Then *Bonyface* a counsellor to the Pope, and many other whiche sawe hym there in Pope *Agatho* his tyme, made answer and sayd. He is the bishop which was accused of his owne cuntry men, & came to Rome to be judged by the see Apostolik, even the very same which of late coming hither for the false accusations of his adversaries, was judged giltlesse & innocent by Pope *Agatho*, after the cause and controversie was well examined of bothe parties, and thought to have ben deprived of his bishopricke against all lawe, and more than that hadd in such honour and estimation of Pope *Agatho* of blessed memory, that he commaunded him to sitt in the Synode which he assembled at Rome, as a man off a trew perfect faith and syncere minde. All these allegations being heard,

The fift
Booke
The .20.
Chapter

The History of the Church of England the Pope and all that were present sayd, that a man of such authoritie which had bene bisshoppe xl. yeares, ought not to be condemned, but once agayne discharged & quitted from the false accusations and malicious surmises of his enemies, and sent home againe with honour to his countrie. With this judgement returning towards England, he fell sodainly sicke, when he came to Fraunce, & was so weakened, the desease growing uppon him more and more, that he could not ryde, nor kepe his horse, but was caried in a bed by strength of his servauntes. Being thus brought to *Meldune* a citye in Fraunce, he lay iiii. dayes and iiii. nights as though he had byn dead. Only declaring by a litle breath, which he drewe very fayntly and short, that he was a lyve. Thus continuing iiii. dayes without meate and drinke, as speachelesse, and past hearing, he rose the fifte daye, and sate uppe in his bed, as a man awaked out of a deape sleepe, and when his eyes were open, he sawe a company of his brethern aboute him, some singing, some weeping, & fetting a litle sighe, asked for his chaplyn *Acca*. By and by he was called. Who entring into the chambre, and seing his bisshoppe somewhat better amended, and able to speake, he fell downe upon his knees, and gave thanks to God with all the company that was present. And when they had sate together a litle while, and entred talke fearefully, of the high judgements of God, the bishop commaunded al to avoide the chambre for an houre, & beganne to talke after this manner to his chaplin *Acca*. There appeared unto me even now a terrible vision, the which I wil have thee heare, and concele withal untill I knowe further the pleasure of almighty

God, what shal become of me. A certaine man clothed all in white, stode by me, saying. I am *Michael* the Archangell sent hither for this only purpose, to deliver thee from daunger of death. For our Lord hathe geuen the longer tyme to lyve for the earnest prayers, and lamentations, which thy scholars and bretherne here have made, and also for the intercession of the blessed virgin Marie his mother: Wherefore I say unto the, that presently thou shalt be healed of this infirmitie and sicknesse, but yet be in a readynesse: for after iiii. yeares I will returne againe and visit the. Agayne, as sone as thou art returned to thy cuntrye, the greatest part of thy possessions, that have ben taken away from the, thou shalt receive againe, and ende thy life in tranquillitie & peace. Uppon which comfortable wordes the bisshoppe recovered to the greate joye of all men, rejoycing and praying God for him. Thus going forward on his journey he came to England. When the letters brought from the see Apostolique were reade, *Berechtwald* archebisshop & *Edilrede* sometimes kinge (but then made an Abbot) received him gladly in favour againe. *Edilred* also entreating *Coenrede* whom he had made kinge in his place, to come and speake with him, requested him to be a good and gracious Lord to the saied bisshopp, which also he obtained. But *Aldfride* king of Northumberland which would not receive him, died within a while after. By which occasion it fel out in the raigne of kinge *Osred* his sonne, that in a Synode assembled by the river *Nid* after greate contention and reasoning in both partes, he was received into his church and bisshoppricke againe with all favour they coulde shewe him.

The fift
Booke
The .20.
Chapter

The His- So iiii. yeres space, to witt to his dying daye, he lived in
tory of the peace, and died the xii. day of October in a monasterie,
Church of which he had in the province of Wundale under the gouv-
England ernement of Abbot *Cudbalde*. From whence by the handes
of the covent he was caried to his owne monasterie in Rhyp-
pon, and interred in the blessed Apostle S. Peter his
churche harde by the aultar, towarde the
Sowth side, as we signified before,
and over him is written
this epitaphe.

AN EPITAPHE UPON BISSHOP WILFRIDE.

*Wilfrid that worthy prelat, lyeth bodely in this grave:
 Who moved with godly zeale, to Christ this temple gave.
 And of the Apostle Peters name, S. Peters church did it call.
 To whom the keyes of heaven Christ gave, cheaf governour of all.
 He guilted it with golde most fyne, and hanged it with scarlat round.
 And sett up there a Crucifix, of golde even from the ground.
 The foure bookes of Christes ghospell, in golden letters are wrote
 At his commaundment & charges eke, right worthy to read & note.
 A cover for the same also of beaten golde he did fitt.
 The price and valew was great, but his hart surmounted it.
 Touching the course of Easter, in dew time to be kept,
 Bicause by wronge tradition, many it overlept,
 He taught the catholike order, all England thouroughout,
 Extirping the contrary error, by authorite most stoute.
 A numbre of religious men, he assembled in this place,
 Instruſting them vertuously in the holy Fathers race.
 With miseries and perills eke much vexed of longe time,
 And of his owne dere countremen charged with many a crime:
 But when five and fourty yeares, he had kept a bishops state
 To heaven he past his brethern cause, with Christ for to debate.
 And that with all alacrite, with mirth and joyfull hart,
 Now graunt o Christ that after his trace, we folowe thee on our part.*

HOW ALBINE SUCCEEDED THE HOLY ABBOT ADRIAN, & ACCA THE GOOD BISHOP WILFRIDE.

The .21. Chapter.

THE next yere after the death of that forsaid holy father which was the fiftē of king *Osrede* his raigne, the Reverend and worthy father *Adrian* Abbot, and coadjutour to *Theodore* (Bishop of most blessed memory) in preaching the worde of God, passed outē of this transitory lyff, and was interred in his owne monastery, in our ladyes church, the one and fourtith yere, after he was directed from Pope *Vitalian* and made coadjutor to *Theodore*, and the 39. after he came to Englande: Of whose profounde knowledge and lerninge amongst other thinges, this may be a sufficient testimony that *Albine* his schollar, who had the governaunce of the Abbay after his decesse, was so well practised in exercise of holy scripture, that he had greate knowledge in the greeke tounge, and did speake latin as eloquently withoutē staggering or staying, as he did english, which was his naturall language. After the deathe of bishop *Wilfride* *Acca* his priest succeeded in the bishoprik of *Hagulstad*, a man of a joly courage, and honorable in the sight of God, and of men, who enlarged his Cathedrall church, dedicated in the honour of saincte Andrewē, and set forth the buildinges with divers comely, and sightfull workes, and moreover employed all his diligence and endeavour to gather together outē of all places the holy Apostles and Martirs reliques, to the ende he might in honour of them builde certaine aultars a parte by them selves in litle chapels made for the same purpose, within the precinctē and walles of the

same church. Besides he sought with al possible diligence the histories of their martyrdom and other ecclesiastical writers, and made up a very large and worthy library. Moreover he zealously prepared holy vessels, lightes, and other necessities appertaining to the better furniture and adorning of the church of God. Againe he sent for a cunning Musician named *Maban* which was taught by the successors of Pope *Gregory* his schollars in Canterbury, to teach him and his clergy to tune and sing. For the which purpose he kept him xii. yeares, to the ende he might partly teach them certaine verses and songes of the church which they could not yet sing, partly by his singular conninge bringe in ure againe, suche songes and tunes as for lacke of use had ben quite, and cleane forgotten. For bishop *Acca* him selfe was a very cunninge Musician, wel lerned in holy scripture, sounde and perfect in the Catholique faith, expert and skilfull in all orders, rules, and disciplines of the church, and so continued until it pleased God to rewarde him for his good zeale and devotion. He was brought up from a childe in the most holy and vertuous prelate *Bosa* his clergy, then bishop of yorke, & afterward comminge to *Wilfride* uppon hope of some better lerning, spent all his time in his service, until deathe arrested him. He went with him also to Rome,

and lerned many holy and necessary ordinaun-
ces of the church, which he could
not attaine unto in his
own countrye.

The fift
Booke
The .21.
Chapter

HOW ABBOT CEOLFRIDE, SENT TO THE KINGE OF PICTES, OR REDSHANKES, CUNNINGE CARPENTERS AND WORKEMEN TO BUILDE HIM A CHURCHE, & AN EPISTLE WITH ALL TOUCHINGE THE CATHOLIQUE CELEBRATION OF THE FEAST OF EASTER AND AFTER WHAT MANER PRIESTS AND RELIGIOUS MEN SHOULD BE SHAVEN. The .22. Chapter.

THE same time *Naitane* kinge of the Pictes, which inhabit the Northe coaste of Britanny admonished by often meditation of holy scripture, abandonned the errour, which he and al his country had longe kept, touching the keping of Easter, and brought him selfe and al his subiectes to the catholike solemnising and dewe observation of the time of Christes resurrection. Which that he might bring to passe with lesse difficulty, & more authority, he required ayde of the Englishmen, whome he knewe to have framed their religion after the counterpaine and example, of the holy church of Rome and sea Apostolike. For he sent ambassadoures to that Reverend father *Ceolfride* (Abbot of the monastery dedicated to the blessed Apostles Peter and Paule, situated at the mouthe of the ryver Were, and not farre from the river Tyne in a place called* *Ingiruum*, where he ruled with great honour and admiration next after *Benedict*, of whome we have made mention before) desyringe to receive from him some earnest and forceable exhortation both to perswade him self & also to confute all other which wold presume to keape the fest of easter after their owne

*Now called weimouth in which Abby under this Ceolfrid S. Bede was brought up, and lived al daies of his life.

fansye and custome, and not according to the ordinaunce of Christes church. He requested farder to have instructions by his letters what maner of tonsure the clergy should use. Notwithstandinge he was partly already informed in many points requisite for that purpose. With all he desired to have some conninge and expert woork men, to builde him a church of great stone accordinge to the manner of building in Rome, promising to dedicat the same in the honour of saint Peter head and cheif of the apostles, and to folowe evermore with all his wholle realme the ordre and fasshion of the church of Rome and see Apostolique: so farre forthe as men not knowing the Romayns tounge and farre distant from them might attaine to the knowledg thereof. Upon sight of these letters Ceolfride muche tending his godly purpose and intent, sent him such cunnyng and expert artificers, as he required, and withall letters indighted, as it foloweth. To the right honourable, and moste renowned Prince *Naitane*, *Ceolfride* Abbat sendeth greting in our Lorde. The Catholik observation of holy Easter, wherein you desire to be instructed, right godly & renowned Prince, we have gladly and diligently endeavoured to set forth unto you in these presents, according as of the See Apostolique we have our selves ben informed and taught. Of whiche your zeale we thanke highly allmighty God, knowing well that when princes and Lordes of the earth do employ their study to lerne, to teache, and to observe the truth, it is a singular benefit and speciall gift of God geven unto his Church. And most truly spake a heathen philosopher saying, that the worlde should then be happy, when

The fift
Booke
The .22.
Chapter

A lerned letter of the Abbat Ceolfride unto Naitan kinge of the Peyghtes or Redshankes.

The History of the Church of England

A proufe out of holy Scripture, of the Catholique observation off Easter, *Exodi. 12. a. 2. c. 18.* This first moneth be- ginneth in the first moone after the *Aequinoctium.*

either kinges embraced philosophy, or els philosophers might beare the Soveraynte. Now if by the philosophy of this world, knowleadg of the worlde might be hadd, where by the worlde might be beloved, how much the more ought such as are cityzens of the heavenly countre above, and but straungers in this worlde, desire, labour, & with all meanes possible be suppliantes to God, that the higher power and charge they beare in this world, the more they applie themselves to harken after and understande the will and pleasure of the highe Judge, which judgeth all, and bothe themselves obey gladly the same, and move also all other committed unto their charge, by their example and authoryte to fulfill and perfourme the same? To come therefore to the matter, wherein you require to be instructed, you shall understande, we have in holy scripture iii. rules sett forthe unto us, by the which the true and just time of solemnising the feast of Easter is appointed, which by no authorite of man can be chaunged. Of the which rules, two were taught by God in the lawe of Moyses, the third is joyned in the ghospell by the effecte off Christes passion, and resurrection. For the lawe of Moyses commaunded that in the first moneth of the yeare, and in the third weke of that moneth, that is from the fifteenth daye untell the one and twentieth, Easter should be kept. And it was added by the institution of the Apostles out of the ghospell, that in the same third weke, we should tary for the Sunday, and in it celebrat our Easter. This triple rule if a man diligently note and observe, he shall never misse in the cownte of Easter. But if it be yower pleasure, to have every particular poynte more pit-

thely and largely declared, it is written in *Exodus*, where the people of Israel are commaunded to kepe the feast of Easter when they shulde be delivered owte of Aegipte, that God said to *Moyse* and *Aaron*. *This moneth shalbe unto yowe the begynninge of all monethes, and cheafest in the hole yere. Speake to all the children of Israel and tell them. The x. day of this moneth lett everye man take a lambe, accordinge to their familiee and howseholde. And a litle after he saith, And you shall kepe him untill the xiiii. day of the same moneth. And all the whole multitude of Israel shall offer the same up in sacrifice at the evening.* By the which wordes it is evident, that in the observation of Easter, though the fourteenth day of the first moneth be mentioned, yet it is not so mentioned that on that day Easter should be kept, but in the evening of that daye. That is, that the lambe should be offred, when the moone is fifteen dayes olde, whiche fyfteenth day off the moone, is the begynning of the third weke of the monthe. And that it is the selfe same night of the xv. daie of the moone in which God stroke the Aegiptians, and delivered the children of Israel, it appeareth by that he saith, *Seven dayes ye shall eate sweete bred:* With which wordes also all the third weke of the first moneth is commaunded to be kept solemne and holye not only the first daye of the weke. And that we shoulde not thinke those seven dayes to be counted from the xiiii. to the xx. he added by & by. *The firste day, there shall be no leaven bred in your houses: Whosoever shall eate in any of your houses any leaven bred, his soule shall perishe out of the companye of Israel, from the first day untill the vii. &c. Untill,* he saith: *For in the same daye* (he saith after) *I will bring and*

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Exod. 12.

c. 15.

17.

The History of the Church of England

Nume. 33.
a. 3.

Exod. 12.
c. 17.

18.

19.

conducte your hoste out of the lande of Aegypte: First of all then. He called that the first day of sweete bred, in the which he would conducte and bringe their hoste out of Aegypte. But it is manifest that they were not delyvered oute of Aegypte the xiiii. daye, when the lambe was offred in the evening which night was properly called the passeover but the xv. daye, as it is evidently written in the booke of numbers where we reade thus. *Wherefore when the children off Israel were gone from Ramesse the xv. day of the firste monethe, the nexte daye after they kepte the Passeover with a myghty power.* Ergo the seven dayes of swete bred, in the first of the which seven the children of God were delivered oute of Aegypte, must be counted (as I said before,) from the beginning of the thirde weeke, that is from the xv. of the firste moneth to the xxi. fully complete and ended. Now that the xiiii. daye is not numbred amongst these seven, wher Easter beginneth, that which foloweth in Exodus doth evident declare. Where after it was saied, *For in the vii. daye I will delyver thy hoste oute of the lande of Aegypte,* it was added streytwayes. *And you shall keape holy this daye, from generation to generation after one perpetuall rite and ceremonye. The xiiii. daye off the first moneth at the evening you shall eate sweete bredd untill the evening of the xxi. in the same moneth: Seven dayes shall no leaven bred be founde in your houses.* Now who doth not plainly see, that from the xiiii. day to the xxi. be nott only seven dayes, but also eight, yf the xiiii. day be reaked for one. But if we will counte from the evening of the xiiii. daye to the evening of the xxi. (as the veritie of holy scripture diligently searched oute doth declare) we shall

well perceive, that the xiiii. daye so beginneth the feast of Easter in the evening, that all the whole weeke hath no more but vii. dayes and vii. nightes. Wherefore our proposition is proved trew, wherein we saied that Easter must be kepte in the first moneth of the yere, and the thirde weeke of that moneth. And that is in dede truly solemnised in the third weeke, the solennite whereof beginneth in the evening of the xiiii. daye, and is complete and ended in the evening of the xxi. daye. Now after that Christ our trewe paschall lambe was offred up in sacrifice, and had made the Sondaie (called amongst the auncient writers, *una vel prima sabbati*, one of the sabothe, or firste of the sabothe) solemne and holy to us for joye of his resurrection, the tradition of the Apostles hath so put this Sounday in the feaste of Easter, that they fully decreed, nether to prevent the time of Easter in the olde lawe nor to diminishe any on daye, but commaunded according to the precepte geuen in the lawe, that the same first monethe of the yere, the same xiiii. daye, and the same eveninge should be expected and taried for. In which evening when it fell uppon the saboth daye, every man should take a lambe according to their families and householdes, and offer him upp in sacrifice at the evening. That is to saye, all christian churches through out the whole world (which all joyned together maketh but one catholike church) should prepare bred and wyne, for the mysterie of the fleshe and precious bloud of that immaculate lambe, which tooke awaye the synnes of the world, and when all lessons, prayers, rites and ceremonies used in the solemne feast of Easter were done, shoulde offer the same

The fift
Booke
The .22.
Chapter

It is so called
Aēt. 20. and
Joan. 20.

The B. Sacra-
ment is offred
up to god the
father.

The History of the Church of England

*Levit. 23.
4. 5.*

to god the father in hope of their redemption to come. For this is the selffe same night that the people of Israell were delivered oute of Aegypte by the bloude of the lambe. This is the same night in whiche the people of God were delyvered from aeternal death, by Christes glorious resurrection. In the morning folowing, being Sondag, the solemne feast of Easter should be celebrated. For that is the day, wherein our Saviour, opened the glory of his resurrection, appearing divers times in that one day to his disciples, to their unspeakeable comfort and joye. This is the first daye of the swete bread of the which clere mention is made in the *Leuiticus* wher we reade thus. *The xiiii. daye of the first moneth at evening is our Lordes passeover and the xv. day of the same his solemne feast of swete bred. vii. dayes shal ye eate swete bred: the firste daye shall be most solemne and holye.* Wherefore if it were possible that the soundaye might alwaies falle upon the xv. daye of the firste moneth, that is to saye upon the fiftenth day of the age of the moone, we might celebrate and keepe the feaste of Easter alwaies at one time with the olde auncient people of god as we do in one faith, albeit they differ from us in the kinde of externall sacramentes. But because the weeke dayes do not runne equally with the course off the moone, the tradition of the Apostles preached at *Rome* by S. Peter, and confirmed at *Alexandria* by the Evangelist Saint *Marke* his interpreter, hath decreed that when the first moneth is come, and the eveninge of the xiiii. daye of the same, the next sounday also should be expected and looked for from the xv. day to the one and twentyth off the same monethe. For in which so ever off those

it shall be founde, Easter shal be kept in the same. And that because it appertaineth to the number of these vii. daies in which the feast of sweete bred is commaunded to be kept. Wherefore it cometh to passe that our Easter never passeth the thirde weeke of the thirde moneth, nor over, nor under: but ether it hath the whole weke, (that is to say. vii. daies of sweet bred according to the old lawe,) or at the lest some of them. If of all them it compryseth but one, to witt, the vii. daie which the holy scripture so highlye commendeth, sayinge. *The vii. daye shalbe more solemne and hollye, and no servil woorke shalbe done from morninge to eveninge,* no man can justly reprove us, and say we kepe not the Ester soundaye (which we toke of the gospel) in the third weke of the first moneth apointed by the lawe as we shuld do. Now then seing the general cause which the Catholiques alleage for the observing of this feast of Easter, is plainly set before your eyes, the unreasonable errour of those which rashly presume to passe or prevent with out any force of necessitie the time apointed in the lawe, is manifest for al men to espye. For they anticipate & prevent the time appointed in the lawe without any force of necessity, which thinke that Easter day must be kepte, from the xiiii. moone of the firste moneth to the xx. of the same. For whereas they begynne the eve of that holy feast, from the eveninge of the xiii. it appereth that they appointe that day in the beginninge of their Easter wherof they finde no mention in the law. And whereas they refuse to kepe the Easter soundaye the xxi. daye, in it appereth truly that they exclude utterly from their solemnity that day which the law commaundeth to be

Levit. 23.

The contrary
opinion is re-
futed.

The History of the Church of England observed and had in memory with joy and mirth above all other. And so they end their Easter after a perverse order keeping it sometimes altogether in the seconde weeke, but never in the vii. day of the third weeke. Again they which thinke they shuld kepe Easter from the xvi. day of the saide moneth to the xxii. day rove farre wide from the truth, and runne though an other waie, yet as farre out of the waie, as the other did, falling (as the common proverbe sayth) in to the greate gulff, and swalloing sandes of Charibdis while they seeke to escape the dangerous straites of Scilla. For whereas they teach, that we shulde beginne from the rising of the xvi. moone of the first moneth (that is from the evening of the xv. day) it is manifest, that they utterly seclude from their solemnity, the xiiii. day of the same moneth, which the law doth principally and before the rest commend: so that they scarce come to the evening at all of the xv. day in the which the people of God were delivered out of the bondage of Aegipt, in the which our saviour Christ delyvered the worlde from synne by shedding his precious blud, in the which he being buried, put us in comfort and hope of resurrection and aeternall rest after deathe. And these men by occasion of their former errour, falling in to an other in punishment of the first, whereas sometimes they kepe their Easter in the xxii. day of the saied moneth, they do expressly passe the bondes of Easter commaunded in the lawe. For in the evening of that day they beginne their Easter, in which evening they ought by the lawe cleane to have ended and finished their Easter. Again by this meanes they make that day the first daye of Easter,

which in the lawe is not mentioned at all: to wit, the first day of the fourth weeke. And both these sortes of men are deceived not only in counting the age of the moone, but also in finding out of the first moneth. The debating of which matter is more tedious and long, then that either it can or may be comprised in an epistle. Only this I say, that the time being ones certainly knowen when the day is as long as the night, and the night as the day, at the spring time of the yere, it may infallibly be founde, which ought to be the first moneth of the yere after the accompt of the moon, and which ought to be the last. In the spring the day is as longe as the night, and so the night as long as the day after the opinion of all lerned men in the East, and specially of the Aegyptians which beare the price for calculation before all other Astronomers * the xii. calendes of Aprill, as we also have had experience by triall of the dyall. Whatsoever moone therfor is at ful befor the day & night be of one lenght being xiiii. or xv. dayes olde, that mone pertaineth to the last moneth the yere befor, and therfor is not meet or convenient for the feast of Easter. But that mone which is at full either after the day and night be of one and equal lenght, or in the very pointe of that equalitie, in that doubtlesse (because it is the full moone of the first moneth) we must understand that the olde auncients wer wount to kepe Easter, and that we ought to kepe ours in leeke manner, when the Sondaie cometh. That it shuld be so, this reason semeth somewhat to enforce: In Genesis it is written that God made ii. great lights the greater to rule the day, & the lesser over the night: or as some other trans-

The fift
Booke
The .22.
Chapter

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The History of the Church of England

lation hath, the greater light was made to begynne the day and the lesser to beginne the night. Therefore as at the first beginning, the son rising from the full middest of the East made by that his rising, the equalite of day & night in the beginning of the yere: and as the moone in the very first day of the worlde the son going downe, folowed also at the full, rising in the midst of the East: so every yere in leeke manner the first moneth of the moone must be observed after the same rate: so that she be not at the full, before the day and night be of one length but either on the very same day (as it was at the first creating of the worlde) or when it is paste. For if the ful mone go but one day, befor the day & night be of one length, the former reason proveth manifestly that the same mone must not be ascribed to the firste moneth of the yere, but rather to the laste of the yere that is past: & for that consideration not meete nor convenient for the solemnisinge of Easter daye. Els in one yere we should have ii. Easters. Now if it like yow to heare also the mysticall reason hereof, this it is. In the firste moneth of the yere, (which is called *mensis novorum*, that is, the * moneth of new springe) we are commaunded to kepe the feaste of Ester, because our hartes and mindes being renewed toward the love of heavenly thinges, we ought to celebrate & honour the mysteries of Christes resurrection & our redemption. We are commaunded to keepe the third weeke of the same moneth, first because Christ himself promised unto us before the lawe, and in the time of the lawe, came in the thirde age off the worlde in the time of grace, and was made our Easter, & passeover. Secondarely because he risinge from

*The moneth of Aprill.

death the third day after his bitter passion upon the crosse, would have that day to be called the day of our Lorde,* and all Christen men to keepe the feast of Easter yearly the very same day in honour of his glorious resurrection. The thirde cause is, because we do then truly keepe this solemne feast, if we endeavour to the uttermost of our power to make our passeover (that is to saye ower passage owte of this worlde to God the father) with the triple knot of faith, hope, and charytie. After the equalite of the daye & night we are commaunded yet to tary for the full moone of the moneth in which Easter falleth, to thend that first the sonne may make the day longer then the night, and afterward the moone also may appeare to the world in her full light, to signifie unto us, that the son of righteousnesse, in whose beames is our salvation, that is to say our Lorde Jesus Christe by the victory and triumphe which he had in his resurrection, hath overcome the darknesse of death, and so ascendinge to heaven hath replenished his church: (whiche is ofte signified by the moone) with the inwarde light of his grace, by sendinge downe the holy ghost. The which ordre of ower salvation the prophete beholdinge, said, *Elevatus est sol & luna stetit in ordine suo*. The sonne is lyfted uppe, and the moone stode in her ordre. They therefore which contendeth that the full moone of the moneth in which Easter should fall may come before the Son maketh the daye & night of equall length, as they disagree in the celebration of most high and greate misteries from the doctrine of holy scripture, so they seme well to agree with them, which trust to be saved with owt the preventing grace of

He meaneth
the Pelagians

Christe. Which in dede presume to teache that man myght have had perfecte justification, though Christ the trewe lyght had never overcome the blyndnesse off the world with his painefull death and glorious resurrection. To conclude therefore, we about the equinoctiall springe, when the day and night be of one length, & when the full moone of the firste moneth orderly folowing the same (that is to saye) after the xiiii. daye of the said monet his fully expired (the observation of all which tymes is commaunded in the lawe) do expecte yet in that thirde weeke (accordinge as in the ghospel we lerne) the next Sonday folowing, and then we keepe the solemne feaste of Ester: And that to thende we may testyfie by ower doings, that we cellebrat not this solemnytie with the old fathers, in remembraunce that the children off Israel had the harde yoke of bondage shaken from their neckes in Aegipte, but that we woorshipp with devoute faith, and perfecte charitie the redemption of all the world, prefigured in that deliverance off gods old people owte of thrauldome, and fully ended in Christes resurrection: to thende we may signifie that we rejoyse in the assured hope of ower resurrection, which we beleve shalbe on the same Sonday also. This accompte of Easter, which we have here declared unto you to be folowed, is comprised in the compasse of xix. yeres, which of late, that is to saye in the Apostles time, beganne to be observed in the church, especially at Rome and Aegipte, as I have specified before. But by the industry of *Eusebius*, who of the blessed Martyr *Pamphilus* hathe his surname, it is more playnly and distinctly set in ordre: So that, where as before the bishop of

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Alexandria was wonte every yeare to send abroad to every particular church the true time of the Easter that yeare to be observed, now from hence forth the course of the full moone being brought in to this order, and certainly tried out, every church by it selfe can finde it without failing. This counte of Easter (so distincted by *Eusebius*) *Theophilus* bishop of Alexandria made to serve for one hundred yeres, at the request of *Theodosius* the Emperour. Cyril his successor made it for 95. yeres more, comprising it in v. circles of the saied compasse of 19. yeares. After whome *Dionisius* the younger added as many circles in leeke ordre and style whiche reached even to ouer tyme. The which now approaching nigh to the date and terme prefixed, there is nowe adayes, such store of calculatours, that in our churches through owte all England there be many, which can by the olde preceptes of the Aegyptians, (which they have lerned and committed to memory) extende and drawe forth the circle and course of Easter, in to as many yeares, as them listeth, even to the numbre of 532. yeares. Which number of yeares being expired, all that appertaineth to the course of the son, moone, moneth and weke returneth into the same ordre it did before. The calculation or directory of which time, we have not at this present sent unto you, because demaunding only to be instructed of the reason and cause of this time of Easter, it semeth you are already informed of the time it selfe. Having now hetherto brefly and compendiously spoken concerning the dew observation of Easter, accordinge to yower highnesse requeste, we exhorte you most humbly to provide that your clergy have the same

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The His-
tory of the
Church of
England

tonsure which the church doth receive and use as most agreeable to the Christian faith: wherof you required also our letters. We know right wel that the Apostles were not shaven all after one sorte. Neither now the whole catholique church as it agreeth in one faith, one hope, and one charite towards God, so useth also one and the self same order of tonsure. Againe that we may consider the time befor us, to wit, the time of the holy patriarches, Job a perfect patterne of patience, when his tribulation and adversite beganne, shore his head. Wherby we lerne that in time of prosperity he was accustomed to lett his heare growe. Yet *Joseph* a trewe teacher and practiser of chastity, humility, piety, and al other vertues, is written to have bene shaven, when he came out of preson. Wherby it appeareth that in prison for the tyme of his induraunce he was wounte to remaine with longe heare nor clipte nor shorne. Lo here two vertuous and godly men who inwardly in hart and mind wer one, shewed yet in outward behaviour some diversite and contrariete. But though we may boldly saye that the diversite of ecclesiasticall tonsure hurteth nothing at all such as have a pure faith in God, and perfecte charitie towarde their neighbour, especially seing we reade no controversie betwene the catholike writers, touching the difference and diversitie of shaving, as ther hathe bene for the celebration of Easter, yet notwithstanding amongst all kynde off tonsures which we finde to have ben used or in the church, or universally amongst all other men, I may well saye, that none is rather to be folowed and received of us, than the very same, which he ware on his head, to whom

Christ saied after he had confessed him to be the sonne of God. *Thou arte Peter, and upon this rocke I will builde my churche, and hell gates shall not prevaile against it. To the will I geve the kayes of the kingdome of hea·ven.* And contrarywise we may well beleve, that none is more to be abhorred and detested of all faithfull men, than that whiche he had to whom desiring to bye the grace & gifte of the holye ghoste with monie, saincte Peter saied. *Thy mony perishe with the, because thou thinkest the gifte of God may be obtained with monye. There is no part, nor felowship for thee in the ministrye of this worde.* And truly we are not shaven or clipte rounde for that consideration onely, that saincte Peter was so shaven. But because he was so shaven in the remembraunce of Christes passion, therefore we also desiring to be saved by the merites off the same passion, do beare uppon the toppe of our crowne, (beinge the highest parte of our bodye) the signe of Christes passion as Peter dyd. For as every congregation of faithfull men which by the death of him that quickeneth and relyveth them, is made in very dede a holy congregation, commonly accustometh to beare the signe of the crosse in their forehead, that by the divine power of the same they may be defended from all assaultes of the devill, and may by often remembraunce and admonition of it, be instructed howe they ought to crucifie the fleshe with all her sinne and concupiscence, so in leeke manner it behoveth them, which either being made by vowe monks, or by profession of the clergy, do binde them selves more streytly with the bridle of continency for Christes sake, to beare in their head by clipping, the fourme of a crowne, as our mer-

Booke .V.

Matt. 16.

Mat. 8.

They did beare the signe of the crosse in their forehead which used to blesse them selves therewith.

The History of the Church of England

cifull Saviour caried uppon his precious head, at the tyme of his passion a crowne of thorne, to the entent he might thereby carie yea and carie awaye the thornes and briers of oure sinnes. To the end also they may protest unto the worlde, even by their open head, that they are ready and gladde to suffer all mockery, irrision, and obloquy for his sake. Last of all to testifie, that they looke for the crowne of aeternall glorie, which God hath promised to all that love him, and that for the purchasing of this, they contemne all wordly shame and wanton wealthe. But touching that fassion of shavinge which *Symon Magus* ennemye of Christes faith used, who dothe not even streyte at the beginning detest and abhorre it with all his magyke? Which to outward sight semeth to have the leeknesse of a crowne in the overmost parte off the head, but when a man cometh nere and beholdeth the hinder parte, he shall finde that which semed to be a crowne, to come very short thereof. And truly such manner as it is voide of Christian considerations, so for Symons secte it is very convenient. Who in dede by their simoniacall hypocrisie seme in this life to certain deceived persons worthy the glorye of everlasting joye, but in the lyfe whiche foloweth the dissolution of this bodye, ar not only depryved of all hope of the crowne of glorie, but (which is more) are condemned to everlasting tormentes and payne. And here truly I would not your highnes shoulde thinke that I prosecute & debate this matter so largely, as though I judged them worthy to be condemned which use this manner of shavinge, yff they tender in hart and dede the unytie of Christes catholique church. Nay I boldly protest, and

affirme that many of them have bene vertuous and holy men. Of the which *Adamnanus*, priest and Abbot of the Columbine is one. To whom amongst all other thinges, when he was sent in embasie, for his owne countrie to kinge *Alfride*, & as he passed was desyrous to see our monasterie, and shewed in his behaviour and talke, much wisdom, humilitie, and godlynesse, I saied these wordes unto him. I beseeke you good brother. Why do you, beleving that you shall passe hence to a crowne of lyfe that hath no ende, weare in your head the proportion and fourme of a crowne, which hath an ende, seming in behaviour to be contrary to your faith? And if you seke the felowshipp off S. Peter, why do you follow that manner of shaving, which he used whom S. Peter did excommunicate and deliver to the devil, and do not rather shewe that you love entierly with al your harte his habite, with whom you desire to lyve in eternall blysse? Knowe you for a suerty my derely beloved brother (quoth he) that albeit I use the same fasshion of shaving which Symon Magus did after the custome and manner of my country, yet I utterly detest and abandone the unfaithfulnesse and infidelyty of Symon Magus and desire with al my hart to follow the steppes of the most blessed head of the Apostles S. *Peter* so farre forthe as my poore habilitie wil serve. To that I replyed and saied. I beleve it is so in very dede. Yet it may be a more manifest declaration, that you embrace even from the bottom of your hart al that the holy Apostle Peter taught, if you kepe that outwardly which you knew was used of him generally. For I thinke your wisdom do easely judge it most convenient utterly to seclude

The His-
tory of the
Church of
England

from your presence and face (dedicated to God) the habit, proportion, and figure of his countinaunce, whom you abhorre with al harte, and minde. And contrariwise as you desyre to folow his steps and counsell, whome you looke to have as a patrone before God the father, so it besemeth you to follow his outward behaviour. This for that time I spoke to *Adamnanus*. Who after well declared how much he had profited by seinge the ordinaunces & rules of our church. For after his returne to Scotland he reduced by his preaching many of the same cuntry, to the catholique observation of Easter. Albeit he coule not reduce the monkes that lived in the Iland Hii (where he was Abbat) therto as yet. He thought also to redresse the manner of ecclesiasticall tonsure amongst them, if his authority could have prevailed. And I nowe also (most puissant prince) do exhorre you to endeavour with all the country, where the kinge of kinges, and lorde of lordes, hathe geven you the soverainte, to observe and kepe all that agreeth with the unity of Christes catholike and Apostolike church. So it will come to passe, that after you have had dominion and rule here upon earth, the primat & head of the blessed Apostles will gladly open to you and yowers the gates of heaven to rest with the holy angells, and other dere frendes of God. The grace of God, of our Everlasting kinge and lord preserve you (most derely beloved sonne in Christe) and graunte you longe prosperous raigne to our quietnesse and peace. When this epistle was reade in the presence of kinge *Naitane*, with many other lerned men besides, being truly translated into the kinges native tounge, by them which did well understande it, he

much rejoyced at that exhortation as some make reporte: even so much that rising from the place where he and many of the nobility were sate, he fell downe uppon his knees, and gave God thanks, that he had deserved to receive such a benefit out of Englande. And treuly, saied he, I knewe before that this was the trewe celebration & kepinge of Easter: but nowe I do so well knowe the cause and reason, why it shuld be so observed, that me thinketh I had no knowledg of it at all before: wherfore I professe and openly protest before you all, that ar here present, that from henceforth I and all my people, wil kepe the feast of Easter at the time which is here described. I thinke it good also that all priests and religious men in my realme ought to receave this kinde and manner of shaving, which we have heard to be very reasonable. And without any further delaye by his princely authority he performed that which he spoke. For forthwith the accompte of xix. yeres, were sent abroad by a publique edicte, to be copied oute, lerned, and observed through out al the provinces of the Pictes: the erroneous accomptes of 84. yeres altogether blotted oute. All priestes and religious men had their heads shaven rounde after the trew shape and figure of a crowne. And all the whole country being well reformed, was glad that they were reduced now to the discipline and ordre of saincte Peter, (primate and head of the

Apostles) and committed as though
it were to his patronage
and protection.

This accompt
is now called
the golden
numbre.

HOW THE MONKES OF HII WITH OTHER MONASTERIES UNDER THEIR JURISDICTION BEGANNE AT THE PREACHING OF EGBERT TO KEPE EASTER AFTER THE CANONICALL ORDONAUNCE OF CHRISTES CHURCH.

The .23. Chapter.

An. 716.

Rom. 10.

NOT longe after the monkcs of Scotland which inhabit the island *Hii* with al other monasteries under their iurisdiction werebrought by gods great providence to the canonicall observation of Easter, and ryght manner of ecclesiasticall tonsure. For the yere after Christes incarnation, 716. when *Coenrede* toke the gouernaunce and soveraynty off Northumberlande after *Osrede* was slayne, the derely beloved of God and honourably of me to be named, the Father and priest *Ecgbert* cominge unto them owt of Irelande was honourably received and joyfully intertayned of them. This *Ecgbert* beinge diligently heard of them as one that had a singular good grace in preaching and that practised in lyfe with much devotion, which he taught openly in their congregation, dyd chaunge by godly exhortations and advertisementes the olde tradition of their forefathers. Of whom we may verifie that saying of the Apostle, *Aemulationem dei habebant sed non secundum scientiam*. They had an earnest desyre to folow God, but not accordinge to knowleadge. And he taught them by one appointed compasse (which shoulde be perpetuall) to kepe the chefe and principall feast after the Catholique churches institution, & manner of the Apostles. The which appeareth to be done to by the great goodnesse and infinit mercy of God: that because

the countre which had the knowledge of God, and his holy worde dyd freely and gladly communicate the same to englishmen, shoulde them selves afterward come to a more perfect trade of life, then they had before by the helpe and instruction of the Englishmen also, now associated and allied unto them. As contrary wise the Britons which would not ones open their mouthe to teache the Englishmen the knowledge of Christ, which they had before received, are nowe hardned in blindness, and halte allwaies from the right waie of truthe, neither using the ecclesiasticall tonsure after dew maner, neither celebrating the solemne feste of Easter in the societe of the Catholike church. Whereas now all Englishmen are established in the faith, and perfectly instructed in all pointes of Catholike religion. The monkes of the Iland Hii in Scotland received at the preaching of the lerned father *Egbert*, the Catholike rites and customes, under their Abbat *Dumchad*, about 80. yeares after they sent Bishopp Aidan to preache the faith to Englishmen. This man of God *Egbert* remained in that Ilande xiii. yeres, which he had now as though it were newly and first consecrated unto Christ by reducing it to the Catholike unite and societe. The same good father in the yere of our Lorde .728. upon Easter daye, which then fell upon the xxiii. of Aprill, after he had that day saied Masse in remembraunce of our Lordes resurrection, departed this worlde, and finished that day that joyfull festivite, with our Lorde and all the blessed company in heaven, which he had begonne with his brethern even that day by him reduced to the Catholique unite. And truly the providence of God herein was wonderfull,

An.728.

The History of the Church of England that that Reverent father should passe out of this worlde to the Father, not only upon an Easter day, but also upon that Easter day which was the first Easter after the Catholike order celebrated in that place. The brethern therefore rejoyced, bothe for the certaine and Catholike observation of Easter then lerned, & also to see their teacher and master that time also to passe to God, to be there their patrone and intercessour. The good father also rejoyced that he lived here so longe, untill he might see presently his scholers to celebrat with him that Easter, whiche ever before they shunned & abhorred. So this most reverend Father being nowe certainly assured of their undoubted amendment, rejoyced to see that day of our Lorde: He sawe it, I saie, & rejoyced.

WHAT IS THE STATE OF ENGLISHMEN,
OR OF ALL BRYTANNIE AT THIS PRE-
SENT WITH A BRIEF RECAPITULATION OF
THE WHOLE WORK, AND WITH A NOTE
OF THE TYME. The .24. Chap.

THE YEARE of Christes incarnation 725. which was the vii. off *Osric* kinge of Northumberlandes raygne, *Uictred* *Egbertes* sonne kinge of kent passed oute of this transitorie lyfe the xxiii. of Aprill leaving iii. sonnes, *Edilbert*, *Eadbert*, and *Aldric*, heires of his kingdome, whiche he hadd gouverned. 34. yeares and a halffe. After his death the next yeare folowing *Tobias* bishoppe of Rochester died, a man certainly well lerned (as I mentioned before), for he was scholler to ii. Masters of most blessed memory: Archebishoppe *Theodore*, and Abbat *Adrian*. By which occasion

beside his knowledge in divinitie, and all other sciences, he so perfectly lerned the greeke tounge, and the Latyn, that he had them as perfecte and familiar, as his owne propre language. He is buried in a litle chappel of saincte Paule whiche he builded in S. Andrewes church, for a tounge and place of buriall after his deathe. After him *Aldwulff* succeeded in the bishoppricke, and was consecrated by *Berthwalde* the Archebishoppe. The yeare of our Lorde 729. appeared ii. greate blasinge starres aboute the sonne makinge all that behelde them marvelously afraied. For one went before the sonne every morninge, the other appeared in the eveninge, streyt after the sonne was downe, presaging as it were, to the east and weast some greate destruction. Or, if you wil saie, one appeared before daye, the other before night, that by bothe the saied tymes they myght signifie diverse miseries to hange over mens heads. They helde up a fyer brande, towarde the Northe, ready as it were to set all a fyer. They appeared in Januarye, and continued almoste ii. weekes. At what time the Saracenes wasted and spoiled Fraunce with much murder, and bloudshed. Who not longe after were justly punished in the same countree for their spoyling. The same yeare that the holy and good father *Ecgbert* died as we saied before on Easter, streyt after Easter king *Osrice* havinge the Soverainte in Northumberlande departed oute of this lyfe the 9. off Maye, after that he had appointed *Ceolwulff* brother to kinge *Coenrede* his predecessour, to be his successour in the kingedome, havinge raigned xi. yeares. The beginning and processe of whose raigne is so full of troubles, hath had such diverse successe

The fift
Booke
The .24.
Chapter

An. 729

of thinges contrary one to the other, that we can not yet well tell what may be writen of them, nor what ende every thinge will have. The yeare of our Lorde 731. Archebischoppe *Berthwalde* worne oute with olde age died the 9. of January 37. yeares, 6. moneths and xiiii. daies after he had ben bisshoppe. In his place the same yeare *Tatwine* of the province off the Marshes, was made archebisshop a long time after he had bene prieste in the monastery of Briuden: Hewas consecrated in Caunterbury by the reverend fathers, *Daniel* bishop of Winchester, *Ingualde* bishhoppe of London, *Alduine* bishoppe of Lichfelde, and *Aldwulff* bishoppe of Rochester, the x. of June beinge the soundaye, a man certes notable fot his godlynesse and wisdom, and well conversaunt in holy scriptures. Wherefore at this present *Tatwine* & *Aldwulff* are bishoppes of kent, *Ingualde* of the east Saxons, *Eadbert* and *Hadulac* of the east english. *Daniel* and *Forthere* of the Weast Saxons, *Aldwine* of the Marshes and *Walstode* of them which dwell beyonde the ryver Severne towarde the Weast. *Wilfrid* of the *Uiccii *Cynibert* of *Lindisfarne. The isle of Wight is under the jurisdiction of *Daniel* bishop of Winchester. The province off the Sowthsaxons continuinge certaine yeares without a bisshoppe is gouerned of the bisshoppe of the Westsaxons in suche cases as the bishoppes helpe is necessarye. Al these provinces, and others of the south even to Humber with their kinges are in subjection and owe homage to *Edilbalde* kinge of the Marshes. But of Northumberlande where *Ceolwulff* is kinge, there ar but iiii. bishops, *Wilfride* of Yorke, *Edilwalde* of Lindisfarne, *Acca* of Hagulstalde,

Pecthelme of Whitchurch which being made a bishoppes see of late, when the faithfull people beganne to multiplie, hath now this *Pecthelme* for their first bishop. The Pictes also at this time are in leage with the Englishemen and in unite with the catholike church. The Scottes which inhabit Brytannye content to keape their owne lymittes and bordres, worke no treason towards England. The Britons, albeit for the most parte, even of pryvie malice and grudge they maligne the Englishmen, and impugne with their lewde manner the tyme of Easter ordained by the catholique church, yet the allmightye power off God, & man resistinge their malyce, they can have their purpose in neither off them. For thoughe they are in some parte free, yet for the more parte they are in subjection to englishmen. And now all warre & tumult ceasing, all thinges being brought to an unity and concorde, many in Northumberlande as well noble men, as poore, layinge away al armour and practise of chivalry become both they and their children religious men. Which what successe it is leeke to have, al the posterity shal see. Thus for this present standeth the whole state of Britanny. The yere sence the English men came into Britanny 285. & 731. sence the incarnation of Christe :

In whose raigne let the earth alwaies rejoyse. And seing
Britanny taketh joye & comfort now in his faith,
let many ilandes be glad, & sing praise to the
remembraunce of his holy name.

THUS ENDETH THE FIFTE AND LAST
BOOKE OF THE HISTORIE OF
THE CHURCH OF ENGLAND

The fifte
Booke
The .20.
Chapter

THE WORDES OF VENERABLE BEDE
FOLOWING AFTER THE ABRIDGEMENT
OF THIS WHOLE HISTORY, IN THE 3.
TOME OF HIS WORKES, WHICH WE
HAVE THOUGHT GOOD TO PLACE
HERE AT THE ENDE OF THE HISTO-
RY IT SELFE.

THIS much touching the ecclesiasticall history of the Britons, and especially of the english nation, as I could lerne by the writings of my aunceters, by the tradition of my elders, or by my owne knowleadg, I have by the helpe of God, brought unto this order and issue, I *Bede* the seruaunt of God, and priest of the monasterie of the blessed Apostles Peter and Paul at Weimouth. Which being borne in the territorie of the same monastery, when I was seven yeares of age, I was delivered by the handes of my frendes and kinsfolkes to be brought up of the most Reverend Abbat Benet, and after to Ceolfrið. From the which time, spending all the daies of my life, in the mansion of the same monastery, I applied all my study to the meditation of holy scripture: and observing withal the regular discipline, and keping the daily singing of Gods service in the church, the rest of my time, I was delighted alwaies, to lerne of other, to teache my selfe, or els to write. In the xix. yere of my age I was made deacon, and in the xxx. yeare Priest. Bothe which orders I receaved by the handes of the most Reverend bishop John of Beverlake at the commaundement of Ceolfrið my Abbat. From which time of my priesthood

untell the yere of my age lix. I have upon holy scripture for
my owne instruction and others partly breffly noted and
gathered what other holy fathers have writen, partly I have
at large expounded after the maner
of their interpretation
and meaning.

FINIS.

ORATIO BEDAE AD CHRISTUM
TE DEPRECOR, BONE JESU, UT CUI PRO-
PITIUS DONASTI VERBA TUAЕ SAPI-
ENTIAE VEL SCIENTIAE DULCITER
HAURIRE, DONES ETIAM BENIGNUS ALI-
QUANDO AD TE OMNIS SAPIENTIAE
FONTEM PERVENIRE, ET APPARERE
SEMPER ANTE FACIEM TUAM,
QUI VIVIS ET REGNAS DEUS
PER OMNIA SAECULA
SAECULORUM.

A M E N .

by delineatio

BEDE'S BRITAIN

SCALE OF MILES

0 50 100



AN APPENDIX

TO THE PRESENT EDITION OF BEDE'S
HISTORY OF THE CHURCH OF ENGLAND
CONTAINING AN INDEX OF NAMES
AND OBSOLETE WORDS
AND A NOTE BY PHILIP HEREFORD

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A NOTE BY THE EDITOR OF THE PRESENT EDITION

IT IS CURIOUS that we should have had to wait some 350 years for a reprint of Thomas Stapleton's loveable translation of S. Bede's Ecclesiastical History, the first to be attempted since King Alfred's day, which he dedicated to Queen Elizabeth in the hope that it might influence her against the reformers. Interest in Bede was stimulated in England by the appearance in 1722 of Smith's monumental edition of the Latin text of the history, and in the following year John Stevens brought out his translation, on which most of the many succeeding versions have been based. Stapleton's translation was of course known to students of Bede, but to the eighteenth century taste his vigorous Elizabethan prose seemed archaic and uncouth, and it was accordingly set aside as unacceptable. We are nearer in sympathy to the fifteenth and sixteenth centuries now. There may have been also a suspicion that Stapleton had traded on the license permitted to a translator and had strained the Latin in the interest of his polemic. If this was the suspicion, it was utterly groundless, for, allowing for the exuberance of Elizabethan style (see, for example, the lovely thirteenth chapter of the second book), his translation is very close to the original. Indeed, in several passages he has been curiously reserved, and seems almost to have missed opportunities of emphasizing the Catholic teaching implicit in them. Moreover, the record of his life should have been sufficient testimony to his honesty.

Thomas Stapleton, one of the foremost scholars and theologians of his day, was born at Henfield in Sussex in 1535. From the Free School, Canterbury, he entered the college of St Mary de Winton as a scholar, and in due course proceeded to New College, Oxford, as fellow, on January 18, 1553. After a brilliant career at Oxford he took Holy Orders, and in 1558 was given the prebend of Woodhouse in Chichester Cathedral. On Elizabeth's accession he left England, 'teneris metuens contagia schismatis annis,' as he puts it in his metrical autobiography, going first to Louvain, then to Paris, to pursue his theological studies. He does not seem to have then been deprived of his prebend, but in 1563, when he returned to England to visit his father, he was at once summoned by Barlow, then Anglican Bishop of Chichester, who

Abjurare jubet Romanæ prærogativam
Sedis, et in sacris Reginam agnoscere papam.
Abnuo . . .

So he was deprived of his preferment and returned to Louvain, which was become his second home; and

Hic mei in hæreticos primi incepere labores,
Sed quos vernaculo tantum sermone proculdi.

One of these controversial works in the vulgar tongue against the heretics was his translation of Bede. In 1568 Stapleton joined William Allen, the future Cardinal, at Douai, and took a great part in founding the English College there, both by lecturing and by devoting to its support his salary as lecturer at Anchin College. Soon after he was made public professor of divinity and canon of St Amatus. With Allen he completed his doctor's degree in 1571. In 1584, tired out, as he says himself, with his controversial labours, he resigned all his preferments to enter the Society of Jesus; but after nearly finishing the two years' novitiate, he retired from the Society, and in 1586 returned to Douai, where at first he was given a somewhat cool reception by the college authorities. However, he soon recovered his old position, and in 1590 was appointed by Philip II regius professor of Sacred Scriptures at Louvain, to which office a canonry in St Peter's church was attached, while soon afterwards he was made dean of Hilverenbeeck in the diocese of Bois-le-Duc. Again he devoted the emoluments of these offices to the relief of necessitous English Catholics who had sought sanctuary on the continent.

Meanwhile his fame as a theologian had spread over Europe, and Pope Clement VIII thought so much of his theological writings that he caused them to be read aloud at his table. Twice the Pope invited him to Rome, but difficulties seem to have been put in the way of his going. In January 1597 the Pope made him a protonotary Apostolic, and it is probable that he would have been created a cardinal but for the opposition of Father Agazzari, S.J., the rector of the English College. In the following year, on October 12, 1598, he died at his 'chara,' his 'læta Lovania.' His voluminous *Opera quæ extant omnia* were published at Paris in 1620 in four large folio volumes. These included translations into Latin of several of his English works. For this edition Leonard Gaultier (1552? – after 1628), the famous engraver, supplied the portrait which appears on the title pages. Whether this was based on the oil painting successively at St Gregory's Seminary, Paris, St Edmund's College, Douai, and now at Douai Abbey, Woolhampton, or on another portrait now lost, or whether Gaultier used, as was his more general practice, an original drawing of his made during Stapleton's lifetime, cannot probably be determined at this date. The engraving differs considerably from the painting. Another portrait, the property of the Earl of Carlisle, has recently been identified by Mr W. H. Hammond and the librarian of the Oratory, London. For years it had hung in the long gallery at Naworth Castle, the subject unknown. There is a certain similarity between this and the Douai portrait, so that the possibility of the one being a not very faithful copy of the other is not precluded. The date of the Naworth portrait may be beld determined by the inscription under a coat of arms: *Ad priora extendens. Ætatis 60, 1596.* The Douai picture bears the name Thomas Stapleton, the same motto, and the words *obit 12 Oct A° 1598 Æta. suæ 63.* The Naworth portrait, which is

the finer of the two, was slightly damaged by fire in 1844; it is now in process of cleaning and restoring.

The Latin text of the *Historia Ecclesiastica Gentis Anglorum* used by Stapleton was that printed at Antwerp by John Grauius in 1550, or the literal reprint of this included in the Basel edition of St Bede's collected works of 1563, to which he occasionally refers. The group of texts deriving from that of 1550 have certain peculiarities which are absent from the editio princeps (1475?) and its reprints (1500, 1506, 1514, etc.), from Smith's great edition of 1722 and from those which have appeared subsequently. One of these, due merely to the omission of a comma and the running together of two words, makes the name of the island of Hii at the end of III, 3 appear to be Hydestinate (*insula quae vocatur Hydestinatus*), and it is here so given by Stapleton, as too by the Rev. William Hurst, who must for his translation (1814) have used a related text. A second of much greater interest is the inclusion in I, 2 of Orosius's statement that the Thames (clearly in the neighbourhood of London) was only fordable at one point (*uno tantum loco vadis transmeabilem*). Smith seems to contradict himself in consecutive notes at this passage, giving in the first the variant reading which includes this little clause, and in the second, after enumerating the several fords, he adds: 'quare nec haec clausula in MSS. Bedæ reperitur.' Joseph Stevenson, whom Plummer echoes, remarks that Bede has omitted Orosius's erroneous statement, while J. A. Giles, after giving the variant reading, adds: 'quod editiones quamplurimae habent, contra veritatem facti sunt.' It is indeed true that the editions which have this clause are *quamplurimae*. Of the 22 editions prior to Smith's enumerated by Plummer the editor has had access to 15, of which 11 have the erroneous statement, including the careful editions of G. J. Chifflet, S.J., (Paris, 1681) and of Abraham Whelock (Cambridge, 1643-4). It is a little curious that editors should have jumped to the conclusion that Bede wisely refused to follow Orosius in his error. The good saint hardly ever went out of hearing of the bells of his beloved monastery of Jarrow and Weir-mouth; likely his most distant excursions were to Lindisfarne and York. Of the geography of his country he can have known very little at first hand. Is it not at least as probable that he faithfully transcribed the clause from Orosius, who was his authority for most of this chapter, and from whom he quotes long passages verbatim, and that this error was challenged as such and deleted by some copyist or copyists who knew their Thames? Is it likely that a scribe or a sixteenth century editor would deliberately insert such a clause? A third peculiarity is the reading *Augustinei* zat for *Augustinae* Ac (Augustine's Oak) at the beginning of II, 2. Here again one is tempted to dream that the former may be more nearly correct, in spite of the difficulty of explaining away the gloss '*id est robur Augustini*.' For the most generally accepted identification of the second place of meeting of St Augustine with the British bishops is Aust on the Severn in Gloucester-

shire. Now Aust was the old Trajectus Augusti, where the Roman legions were wont to ferry across the river; and until recent times the ferry between Aust and Beachley was called the 'Old Passage.' Is it utterly fanciful to imagine that the Old English name may have been Agustines 3at (3eat, 3aet)? The Old English version has, it is true, Aac, but this was made two centuries after Bede's day. Nevertheless the gloss is a formidable obstacle, and the dream must probably be dismissed as having no substance. If only we had the saint's own MS. of his history!

Stapleton's translation of the History is in this reprint given as it stands in the edition printed at Louvain in 1565, save that obvious printer's errors have been silently corrected, while in two or three places, where a wrong word is given, whether through carelessness or otherwise, which makes nonsense, the necessary corrections have been made. Some curious and amusing slips have been left untouched, as for instance the mistake in arithmetic in the marginal note on page 6, or the vast girth assigned to the Isle of Thanet on page 50 (due to a corrupt reading in the Latin), but such slips are very rare. On the other hand it has been felt desirable to correct an error repeated over the several chapters treating of Oswy. Early in the narrative there is a confusion in the Latin between Oswy and Oswyn. This Stapleton set out to rectify, but unfortunately took Oswy to be Oswyn, and throughout interchanged the names. As now printed these are rightly assigned. No attempt has been made to make uniform the spellings of names or places, which are left in all the rich variety of the original.

There are two omissions by Stapleton (or his printer) to be noted, other than here or there an occasional word or gloss: at the end of I, 10 Prosper's epigram on the Pelagians, *Contra Augustinum narratur serpere quidam*, etc.; and the whole of the last chapter (V, 25 in the 1550 Latin text), with the exception of St Bede's short autobiography: he omits, that is to say, Bede's own list of his writings, the chronological epitome of the History, the 'continuation' to the year 1766, the epitaph or eulogy of the Saint, beginning *Beda Dei famulus monachorum nobile sidus*, and, most strangely, his famous prayer, *Te deprecor, bone Jesu*. That prayer, however, will be found printed here on page 451 in the version given in the Latin text of 1550. Stapleton's additions are confined to an occasional gloss, and these will be found noted in the index. He has also inserted the short life of Bede with a list of his works by Trithemius, the famous Abbot of Sponheim. Exuberances such as 'slackenes and key colde devotion' for 'segnitia' (page 172) can hardly be called additions to the text.

There have been omitted from this edition: Stapleton's long, controversial *Preface to the Reader*; his table, illustrated by references to the text, of the points where the reformers had strayed from the old faith; Trithemius's Life of Bede; and Stapleton's Index to the History. To take the place of this last a new index of names, places, and obsolete words, in one alphabet, has been compiled. In the case of names the more usual form

A Note
by the
Editor

has been added when this was necessary, and a similar course has been followed with places, where the modern name of the place, or its identification, has been given. An occasional note has been added to an entry in the index where this seemed desirable, either to indicate a doubtful identification of a place by Stapleton or the very rare cases of mistranslation (e.g., 'porposes' for seals on page 6). Since however the primary object of the present reprint is to rescue from oblivion a splendid piece of English prose, the notes on disputed points, or in elucidation of the many subjects of interest raised either by St Bede or his translator, which would be desirable, and in fact necessary, in a critical edition for students of Bede's history, have been omitted. The spelling of the names on the map, which has been drawn for this edition by Mr W. F. Colley from material prepared by Mr B. V. Darbishire, conforms to that adopted by Stapleton. The spirited woodcuts of the original edition have been engraved in wood in a slightly larger size by Mr John Farleigh.

December 8th, 1929.

Philip Hereford.

INDEX OF PROPER NAMES & GLOSSARY OF OBSOLETE WORDS USED BY STAPLETON IN HIS TRANSLATION OF BEDE'S HISTORY

Abbreviations. S saint; bl blessed; c confessor; bp bishop; ab abbot; abs abbess; m martyr; v virgin; v. vide; w widow; k king; q queen; emp emperor; 1550 Antwerp edition of 1550; ep editio princeps of 1475 (?); Bd St Bede; NED New English Dictionary; OE Old English; Stn Stapleton.

- A** ARON S m v. Julius and Aaron
Aaron 427
abodement: presage, omen,
forebodement 18
Abraham 407
Acca S bp 192, 292, 422-, 444
Acesius bp of the Novatian sect xiii
accomplish: complete, of baptism,
98, probably by confirmation
Acha 176
Achab k xiii
Adam 71-, 156
Adaman, properly Adamnan, of Col-
dingham 330
Adamnanus, Adamnan, of Hii S ab
400-, 441-
Ad candidam casam (Whithorn, Scot-
land) 169, 449 (Whitchurch)
Adelwald v. Eadbald
Adilrede v. Edilred
Adda, better Aetla bp 320
Adelwald v. Eadbald
Ad Murum (? Wallbottle, Northum-
land, Stn says 'by Barwick') 214,
217
Adilwald v. Edilwald
Adregin, properly Adgefrin (Yever-
ing, Northumberland), 143
Adrian or Hadrian, S ab 3, 254-, 257,
422, 446
advertisement: instruction, precept
Aebercurnig (Abercorn) 27, 336
Aedilwalde or Ethelwald S hermit
356-
Aegipte, Aegiptians xii, 77, 231,
328, 427, 432,
Aetbearue (Barrow, Lincs) 260, 274
Aecci bp 274
Aetius 29, 46
Afrike, Africa xiv, xix, 14, 23, 254
Agabus 13
Agatho S pope 302-, 415-
Agatho 230
agenda: a mass, from the phrase
agere missas; agenda eorum: mas-
ses for the repose of their souls 102
Agilbert bp 178, 179, 230, 231, 237,
243, 255, 286, 414
Agnes S v m 311
Agricola, a Pelagian 36
Aidan or Aedan S bp 166, 172-, 175,
197, 199-, 200, 201, 202-, 228,
237, 238, 318, 319, 341
Alanes or Alani 24
Alaricus or Alaric k 24
Alban or Albane S m 16-, 40, 44
Albinus ab 3-, 422
Albion 6
Aldewin or Aldwine ab 189
Alcflod or Alchflod 214, 226
Alcfride or Alchfrid k 195, 214,
224, 229, 230, 243, 414 (where
Stn following his text has Aldride)
Alcluith (Dumbarton-on-Clyde) 10,
26-
Alcuith v. Alcluith
Aldethelme, properly Aldhelm, S bp
408

Index and Glossary

- Aldfride k 337, 358, 370, 393, 401, 402, 407, 416, 419, 441
 Aldgiste or Aldgils k 415
 Aldric or Alric 446
 Alduine or Aldwine bp 448
 Aldride v. Alcfride
 Aldulphe, Aldwolfe or Aldwulf k 144, 299, 318
 Aldwulff or Aldwulf bp 447, 448
 Alexander S bp xii
 Alexandria xii, 402, 430, 437
 Alfride v. Aldfride
 Alle or Aelle k 94
 Allectius or Allectus 15
 Alna, the flud(r. Alne, Northumberland) 343
 Alphonsus I of Spain, surnamed the Catholike k xvii
 Altfrit v. Aldfride
 Altisiodorum, Altissiodorum or Auxissiodorum (Auxerre) 36
 amase: overcome (with fear), fill with alarm
 Ambrose S bp, doctor of the church 191
 Ambrosius Aurelianus, 35
 Amflete or Amfleaf (Ambletuse near Boulogne) 83
 Amos eremite 182
 Ananias 219
 Anatholius or Anatolius S bp 167, 234, 235
 Andrew S apostle, church of 102, 195, 422, 447
 Andrew, 254
 Androgorius or Androgis 12
 Angles v. English
 Anna k 178, 180, 206, 207, 219, 224, 304
 Andilegum (Andeley-sur-Seine) 180
 Anthun or Andhun 296
 Ancyra in Galatia (Angora) 126
 Antony S ab 182
 Aquila and Priscilla SS 232
 Aquilegia, Aquileia on Adriatic 23
 Arcadius emp 23
 Archwulf or Arcwulf bp 402
 Arells v. Arles
 Arles 24, 49, 55, 61, 62, 255
 Armenia 7
 Armorica (Britanny) 8, 46
 Arrius or Arius xii; heresy of xii, xiii, xiv, xv, xvii, 22, 301
 Aruald k 297
 Asclepiodotus 6
 Asia 231, 233, 377
 assoyl: absolve, release
 Asterius bp (of Milan not Genoa) 177
 Attila k 30
 Atwiforde, better Aet Twyfyrd (? Alnmouth, Northumberland) 343
 Audubald v. Eadbald
 Augustine of Canterbury S bp ix, 48-83 *passim*, 92, 95-104 *passim*, 107, 113, 341
 Augustine of Hippo, S bp doctor of the church 23, 191, 303, 388
 Augustin zat, usually Augustine's oak, identification not certain, probably Aust on the Severn, v. Editor's note) 95
 Augustus emp 12, 14, 15, 22, 23, 24, 29, 32, 47
 Austin v. Augustine
 Aurelius Commodus emp 14
BADONICUS Mons (identification undetermined, Bath, Badon Hill, Wilts, Mt Badon, Dorset, Maes Garmon, Flintshire, have all been suggested, 35
 Badwine bp 274
 Bangor (Bangor-is-Coed, Flintshire) 97, 99
 Barkeshire (Berks), Dorchester given by Stn as in 177, 320
 barre: enclosure, barrier
 Barwick (Berwick) 217

Basil the Great S bp doctor of the church 7, 190, 191
 Bassianus, i.e. Marcus Aurelius Antoninus Caracalla emp 15
 Bassus or Bass, 158
 batfull: fertile
 Bathan or Baithan bp 154
 Bathe: the identification adopted by Stn of Badonicus mons, q.v.
 Bathe and Welles, diocese of 176
 Beadwegen, better Badudegn 351
 Beardanan or Beardaneu (Bardney, Lincolnshire) 187
 Bebbā, cyte of (Bamborough, Northumberland) 176, 192, 200, 202
 Bede the Venerable S c doctor of the church ix, 283, 302, 341, 353, 407, 424, 450
 Begu, possibly Beagh, Bega, Bee S v
 Belisarius xv [322
 Bemeland (Bohemia) xviii
 Benedicte Biscop S ab 302, 303, 412
 Benet v. Benedict
 benet and collet, take: receive the two highest of the minor orders, those of exorcist and acolyte, 229
 Benjamin 84
 Berching, Berking (Barking, Essex)
 Berecht v. Berethun [275, 276, 282
 Berchtwald v. Berthwalde
 Beretgilsus or Berctgils, surnamed Bonifacius bp 213, 273
 Berethun or Bercthun ab 358, 361
 Bernicia, Bernicians (northern part of Northumbria) 143, 160, 165, 169, 176, 196, 225, 288, 400
 Bernwini 297
 Bertha, Bercta or Byrhte q 52, 54
 Berthun or Bercthun 296
 Berthwalde or Berctwald S bp 375, 380, 419, 447, 448
 Bertus or Berct 335
 Bethleem, Bethlehem 403
 Betti 215

nnn

Beverlake, properly Beverley v. In-
 derwood
 Bibulus, Lucius, consul 10
 Birinus S bp 176-, 286
 Bishop v. Benedict Biscop
 Bisi bp 270, 273-
 Bithinia or Bithynia 377
 blast: proclaim, bruit, spread know-
 ledge of 400
 Blecca or Blaecca 146
 Bleda or Blaedla k 30
 Boetius v. Aetius
 Bohems, i.e. Bohemians xvii
 Boisil, Boysyll S ab 338, 344, 377
 Boniface IV S pope 106
 Boniface V pope 113, 115-, 122-, 127-, 130, 148
 Boniface counsellor to pope S Agatho
 Boniface bp v. Beretgilsus [413, 417
 Boructuars or Boructuari (the Bruc-
 teri, who inhabited what now is
 Westphalia) 376, 384
 Bosa S bp 288, 320, 361, 423
 Bosanham (Bosham, Sussex) 290
 Boselus or Bosel bp 320
 Bothelme 165
 bout out: examine, search out
 bowe: stock on farm, so flock 93
 brast: burst
 Bregoswid or Breguswid 321
 Bride k 169
 Brige, i.e. In Brige (Faremoûtier-en-
 Brie) 180
 brimmer: fuller, so louder, 388
 brinche: to drink to, pledge; on 123,
 to make, give to, drink
 Britannicus 13
 Brittany, Britain, sometimes Eng-
 land *passim*
 Britons, Britones, Britannes, Brytans,
 Brytannes, etc. 8, 10, 11, 14, 25,
 27, 29, 30, 33, 34, 35, 42, 46, 84,
 95-, 99, 104, 105, 156, 157, 169,
 231, 336, 408, 445, 449

461

Index and Glossary

Briuden or Briudun (Bredon, Worc.) 448
 Brockmale or Brocmal 99, 100
 Bruchelin, so ep and 1550, properly Burghelm 289
 Brunechild, confused with Baldhild q 413
 brute: rumour, fame
 bugget: wallet, usually of leather
 Bulleyn (Boulogne) 6, 11, 83
 Burgundie (Burgundy) 145
 Buskfrea v. Wuscfrea (1550 prints Buscfrea and Uulcfrea)
 Byzance, Byzantium xvi

CADWALLA, Caedwalla, etc. k 156-, 161-
 Cæcilianus bp xiii
 Cæsar, Caius Julius 10-, 13
 Calceaster or Cealceastre v. Calcaria
 Calcaria, citie of (Tadcaster, Yorks, not Colchester as Stn suggests) 318
 Caldees, Chaldaeans 34
 Cale, In Cale (Chelles near Paris) 318
 Calleis, i.e. Calais v. Bulleyn (Stn is in error in his identification of Gessoriacum)
 Cambridgeshere 41, 107, 145, 205, 309
 Camin, cyte of (Kammin, Pommerania) 376
 Campania 23, 254
 Candidus 50
 Canterbury, Caunterbury, etc. 3, 53, 55, 83, 102, 103, 113, 159, 228, 259, 270, 300, 383, 412, 423, 448
 Carausius 15, 16
 Cardwell v. Cadwalla
 Carlaeon-on-Usk, 21 (Stn wrongly identifies this Legionum urbs or Ligeceastre as Leicester)
 Carlege i.e. Carlegion (Chester) 99
 Carlele (Carlyle) 288

Carthage xiv
 Cassibellaunus or Cassobellaunus 11-
 cast: 'at his later cast,' near the end of his life 362
 Cataracte, Cataracton (Catterick on the river Swale in Yorks) 143, 159, 196
 Cayphas or Caiphas 400
 Ceadda or Chad S bp 4, 222, 227, 243, 244, 258-, 259-, 266, 267, 414-
 Ceadwall, Caedwalla, Cedwall, etc. k 286, 296, 297-, 370-, 373
 Cearle k 142
 Cedda or Cedd or Ceddī S bp 4, 215, 216-, 220-, 230, 237, 266 (l. 15 following 1550 wrongly given as Chadda)
 Celestinus, Celestine I S pope 29
 Celin, Caelin, Cewlin, Ceaulin k 107
 Celin or Caelin, brother of SS Cedd and Chad 220, 222
 Cellach v. Ceollach
 Celse v. Seoleseu
 Cenwalch, better Coinwalch k (Stn follows 1550 in giving Senwalch and Cenwalch) 177-, 286
 Ceolfrid Sab 450
 Ceollach or Cellach S bp 215, 225
 Ceolred k, king Ethelred's son (name omitted in 1550) 410
 Ceolulphe, better Ceolwulph or Ceolwulf S k 2, 448
 Cerdix or Cerdic k 321
 Cewlin v. Celin
 Chad, Chadda, Chadde v. Ceadda (except on p. 266, l. 15, where Chadda should read Cedda, q.v.; Stn follows his text)
 Chalcedon, council of, xv 301
 Charibdis, Charybdis 432
 Charlemaign, Charlemagne bl emp xvii

- Chemesford (Chelmsford, Essex)
Stn's identification of Ithancester,
q.v.
Chichester 409
Chrisostom i.e. John Chrysostom xiv
Christ Church, Canterbury 83
Chroman, better Cronan Beg (the
little) S bp 154
Chroman, better Cronan of Maghile
(Movile) Sab 154
Cicelie or Cecilia S, church of 384
Cilicia 254
Ciprian, Cyprian S bp m 303
Clarengdon (Clarendon) Parke, a li-
berty near Salisbury 406
Cinibert v. Cynibert
Claudius emp 12, 13
Clemens (name given to S Wilbrod
q.v.) 384
Clement S pope m 104
Clofeshooh (identification uncertain,
possibly Cliff near Rochester) 272
Clovis I k xvii
Cluith the fludd (r. Clyde) 10, 26
Cnobherburg, better Cnobheresburg
(Burgh Castle, Suffolk) 207
coast: district, region
Coenburg or Quoenburg, daughter
of Hereburg 361-
Coinrede k 394, 419
Colchester, Stn identifies with Trino-
bantum, q.v.; wrongly identifies
also with Calcaria, q.v.
collet: acolyte v. benet and collet
Colman of Lindisfarne S bp 228,
230-, 237, 238-, 240, 253, 268-
collation: discourse, reading from
the lives of the fathers as prescrib-
ed by S Benedict 239
Coludi, town of (Coldingham, Ber-
wickshire) 305, 333-
Columba, Columcell, or Columkill,
Sab 235, 236, 378-
Columban Sab 105
Columban, Colman Mac-Ui-Teald-
uibh S bp 154
Columban of Hii v. Columba
common vb: to confer (with), take
counsel
Condher properly Tondher (Stn fol-
lows 1550) 196
crake vb: to boast, brag
Constance, Council of xviii
Constans emp 24
Constantia 280
Constantine, church of, called Mar-
tyrium 403
Constantine the Great emp xii, xiii,
xiv, 22, 81, 403
Constantine III (son of Heraclius)
emp 153
Constantine IV emp 301
Constantine, tyrant of Britain 24
Constantine pope 409
Constantinople 30, 87, 299; second
council of xv, 301
Constantius (Chlorus) emp 22
Constantius the Counte (comes) 24
Corduba or Cordoba xii
Corinth 232
Coronati quattuor v. Four Crowned
Martyrs
counterpaine: counterpart
Coventry, diocese of, in Mercia 4
Coyfi, or Coifi 138-
creke: (?) to scratch the surface of,
the Latin line is cuius consilium
nullus adire potest 372
Cromerus or Kromer, Martin, bp
xviii
crosse rewe: alphabet from the cross
which was usually prefixed to it 360
Crotesee, better Cerotesei (Chertsey
Surrey) 275
Cubeshead, Stn's name for Ad Caprae
caput (Gateshead near Newcastle)
215
Cudbald or Cuthbald ab 420

Index and Glossary

Cutbert, Cuthbert S bp 5, 335, 338-, 341-355
 Cuichelme k 120, 121
 Cymburg properly Cyniburga 214
 Cynibert 288, 448
 Cyniberth ab 298
 Cynigilsus, Cynigils k 176-
 Cyrillus or Cyril, of Alexandria, S bp doctor of the church xiv

DACORE, river and monastery (r. Dacre, Cumberland) 353-
 Dagamus, better Daganus bp 105 (identified by some with Dagan bp of Inber Daele, or Enne-reill, near Arklow, Co. Wicklow)
 Dagobert k 158
 Dalfin, Dalfinus 229, 412-(Bede was misled by his authority, Ennius. S Chamond or Annemond was the martyred archbishop of Lyons who befriended S Wilfrid. Dalfin was his brother)
 Dall Reudini, properly Dal Riada (approximately Argyleshire) 9
 Damascus 402
 Damasus S pope xiv
 Damian bp 214 (Latin text corrupt, D. was consecrated by S Deus-dedit not by S Ithamar) 259
 Danes 376
 Daniel bp 4, 298, 408, 409, 448
 David k xvi, 70, 124-, 403, 406
 Dearmach (Durrow, King's County, Ireland) 170
 decay: decay 22 (perhaps a misprint)
 decease vb: depart 115
 Deda ab 146
 Degsastone, better Degsastan(? Dawson in Lidderdale, Yorks.) 84
 dehort: counsel against, dissuade from
 Deiri, Deires, Deirans, Deyres (Deira

the southern division of Northumbria) 94, 243, 160, 161, 176, 196, 220, 225, 288
 Denises Burna (Rowley Burn, Northumberland, or one of its tributaries) 162
 Derwent, the ryver 120, 141, 346
 Deusdedit S pope 113
 Deusdedit S bp 113, 213 (on p. 214 Ithamar should read Deusdedit, Latin text in error) 243-, 245, 253, 259

Dicul the Scot 290
 Dicullus or Dicul 212
 Diman S bp 154. [22
 Dioclesian or Diocletian emp 14, 15,
 Dionisius or Dionysius 437
 Diuna or Diuna bp 215
 Donatists, heresy of xiv
 Dummocke or Dumnoc (Dunwich, Suffolk) 146
 dongell, doungeil: dunghill
 Dorchester, Oxon, 177, 320
 Dorcinca or Dorcister v. Dorchester
 Dorsuold wodge (Dorwold in the parish of S Michael in the Hundred of Cashio, on the western outskirts of S Albans) 20
 Downe, champion called (perhaps Slack near Huddersfield) 143, 144
 dragge: remnant 246
 Drithelme or Drycthelm 385-, 394
 Dumchad better Dunchad or Dumn-haid S ab 445
 Dynoth or Dinoot ab 97
 Dyrrham (Durham) 288

EABA or Eafa 226
 Eadbald k 109, 112-, 116, 118-, 127, 158
 Eadbert of Lindisfarne S bp 227, 348, 349-
 Eadbert, better Aldberct (Stn follows his text) bp 448

- Eadbert 226
Eadbert of Kent 447
Eadberte of Selsey bp 409
Eadfride 142, 157
Eadgar bp 288
Eadgit or Eadgyd 277-
Eadhed or Eadhaed bp 243, 288
Eanfled or Eanfleda S q w 121, 158
(Eanfride), 199, 225, 226, 228, 248,
337, 411
Eanfride k 160-
Eanfride of the Hwiccas 288
Eanfride 158 v. Eanfled (Stn follows
his text)
Eanhere or Aenheri 289
Eappa ab 289, 294
Earconbert k 180, 181, 253, 306, 412
Eartongath, properly Earcongotha
S v 181-
Earconwald S bp 274-, 284
Earpwald k 144, 145, 205
East English, the 4, 33, 107, 144,
178, 180, 205, 206, 213, 219, 224,
261, 270, 273-, 300, 304, 309,
318, 448
East Saxons (Essex) 4, 33, 101, 109,
216-, 220, 249-, 274, 275, 448
Eata S bp 238, 288, 338, 340, 344,
358
Ebba or Ebbe S v 305, 333- (Stn fol-
lows his text in calling S Ebba the
amica of k Ecgfride, all the texts
except the 1550 group have amica,
aunt, which she was)
Ebba or Eaba q 289
Ebbercurne v. Aebercurnig
Ebroinus or Ebrinus 255, 256
Ecgbert k 245, 256, 273, 337, 446
Ecgbert or Egbert S 171, 241-, 266,
336, 376-, 379-, 444-
Ecgfride k 224, 270, 287-, 291, 302,
304-, 313, 335-, 338 (where, fol-
lowing 1550, the name is printed
Egbert), 344, 358, 415, 416
Edan or Aedan k 84
Eddi or Aeddi 258
Edelberg or Ethelburga S v 181
Edelburge or Ethelburga Sq w called
Tata, 118-, 121, 127, 142, 158
Edelfride, Edelfrede, Edelfryde,
Edilfrith Aedilfred k 84, 99-, 131,
136
Edelwald or Aedilwald k 219
Edelwin 196
Edfryde v. Eadfrid
Edilbert or Aedilbert 446
Edilburge or Ethelburga S v 275,
276-, 279-
Edildride or Etheldreda etc. S v 261,
304-, 310-, 316
Edilher or Aedilheri k 224
Edilhild or Aedilhild abs 189-
Edilhun 241-
Edilhune or Aedilhun, son of S Ed-
win 142
Edilred, Aedilred or Ethelred S k
187, 287, 299, 313, 314, 320, 394
Edilrde or Aedilthryd 142
Edilwach or Aedilwalch k 289, 296
Edilwald or Ethelwald S ab 390, 448
Edilwald, Oidilwald, Ethelwald k
195, 220, 224
Ediluin, Edeluin or Aedilwin bp 189,
241, 288
Edrich or Edric k 337
Edulbald v. Eadbalð
Edwin, Edwyn, Aedwin etc. S k m
107-, 118-, 122, 130-, 131-, 137,
142, 144, 147-, 149, 156, 158,
160, 176, 196, 199, 225, 317
Eelye (Ely) 306, 307, 309
Elasius 44-
Egbert v. Ecgbert
Egbert on p. 338 wrongly for Ecg-
fride q.v.
Egfride v. Ecgfride
Egrick or Ecgric k 205-
Elbert v. Ethelbert

Index and Glossary

Elbuine, better Elfuin or Aelfwin k
313
Eleutherius bp, better Leutherius
q.v.
Elfred, Elfleda, etc. S abs 224-, 337
Elfride v. Aldfridi
Elfrike or Aelfric 160
Elli or Aelli k 107
Elmete woode (near Leeds) 144
Emme, more usually Emmo S bp
256 (where following 1550 the
two words Emme Senonum are
combined into Emmeson)
Emmeson the *Emmesonum* of ep and
1550 should read Emme Sen-
num v. Emme and Senones
England, on p. 33 Angulus or Anglia
(approximately Friesland), else-
where Britain
English, the, *passim*, v. East English,
Middle English
Eni 206 (Stn has Guido, clearly a
printer's error)
Eolla bp 409
Erkinwald or Ercunwald 212
Ercombert, Erconbert v. Earconbert
Erconwald v. Earconwald
Esaie, Esay (Isaias) xi, 220, 246
Esica 277
Esius ab 4
Essex, 4, 101, 249 (where Essex and
London stands for East Anglia)
274, 275
Etbeare v. Aetbearue
Ethelbert S k 50-, 54-, 80, 83, 95,
101-, 106, 107, 108-
Etherius or Aetherius bp, wrongly
called archbishop of Arles (really
bp of Lyons) 49, 55, 73. S Virgi-
lius was Archbishop of Arles at this
time, and it was he who conse-
crated S Augustine
Etius v. Aetius
Eudoxius, Arian bp 301

Eufeme, Euphemia S v m 311
Eulalia S v m 311
Eusebius of Nicomedia, Arian bp xii
Eusebius Pamphili, historian, 234,
238, 436-
Eutropius, historian 22
Eutyches the Archimandrite, heresy
of xv, 299, 301
Eutychius or Eutycius bp, heresy of
88
Eve 71, 312
Ewmere or Eumer 120-
Exceter, Exeter 4, 176
Exechiel 89
Exodus, book of, 428

FAINTE: oppressive 399
Fara or Burgondophara S v 180
Farne, yle called (one of a group
of islets off Bamborough, Nor-
thumberland 201 (wrongly called
here holy Iland), 338, 341-, 345,
348, 356, 357, 358
Faro S bp 256
Felix III S pope 85-
Felix of Dunwich S bp 145-, 204, 213
Felix of Nola S m 191
Fepping i.e. In Feppingum (uniden-
tified locality in Mercia) 215
fery: feria 205
Finan, Finanus S bp 202, 214, 215,
217, 227, 228, 237, 240
finnes 389, probably misprint for
findes, enemies (the 1622 edition
has phinnes, a word not given in
NED)
flagrant: fragrant
flake: spark 41
Flaunders, i.e. Gallia Belgica 6
flawe: a sudden burst or gust, usual-
ly of wind; of flames 114
fleaten, for flotten: flooded with
water 408

Fordhere 121
 formost: furthestmost 399
 Forthere bp 409, 448
 Fortunatus i.e. Venantius F. S bp 16
 Forty Martyrs SS 191
 foule, fowle: rough, violent, grievous
 99, 157
 Four Crowned Martyrs (SS Severus,
 Severianus, Carpophorus, and Vic-
 torinus) 114
 foysterige: smelling musty, rotting
 372
 Fraunce, France, i.e. Gaul xvii, xviii,
 6, 11, 22, 23, 24, 83, 111, 112,
 145, 158, 178, 212, 227, 231,
 318, 412, 413, 418
 fraye: make afraid
 Frede, so ep & 1550 (cum fratre suo
 Fredo), properly Suefred q.v.
 French, i.e. Gauls 15, 24, 50
 Freslande, Friseland 193, 316, 376,
 380, 383, 384, 415
 Fright or Frigid abs 323
 Fullanus ab 212
 Furseus or Fursey S ab 206-213
 frount: coping, roof 405 (in this pas-
 sage 'goodly' should probably
 read 'narrow.' In the 1550 group
 of texts the reading is *augusto cul-*
mine protectum, which elsewhere
 appears *angusto*, etc).

GAINAS the Goth xiv
 Geane (Genoa) 177 geate: jet
 Gelimerius or Gelimer, k of
 the Vandals xv
 Gelmund bp 287, 375
 Geneva xvii
 Genesis, book of 433
 Genlade, the ryver (r. Yenlade or
 Inlade, Kent) 375
 gentilite: paganism

german: having the same parents 58
 Germans, Germany 6, 33, 44, 192,
 376
 Germanus of Auxerre S bp 36-46
 Gerontius 24
 Gervasius and Protasius SS mm 88,
 77, 191
 Geta 15
 Geuisse (West Saxons) 111, 176,
 177, 296, 297
 Gildas the Wise S 47
 Giles, properly Aedgils 334
 Giruii or Gyruui, Giruians, etc. 213,
 274, 305
 Giudi, citte called (perhaps Inch-
 keith in the Firth of Forth) 26
 Glene, the fludde (r. Glen, North-
 umberland) 143
 glimsing: glimmering
 Gobbanus or Goban S m 212
 Golgotha 404
 Gordian, father of S Gregory the
 Great 85
 Gothes or Goths xiv (Scythian), xvi,
 24
 Gotmundigaham or Godmundinga-
 ham (Goodmanham, Yorks) 141
 (1500 has *Gotmundin Gaham*
 which Stn makes *Gotmund in*
Gaham)
 Gratian emp 22-
 Gratianus, tyrant of Britain 24
 Grece, Greece xvi, xix, 231
 Gregory of Nyssa S bp 190
 Grekes, Greeks 255
 Gregory the Great, S pope doctor of
 the church 3, 49-, 50, 55- 82,
 85-95, 102, 106, 149, 151, 158,
 248, 259, 397, 423
 Gregory II S pope 3, 373
 grief, greif (various spelling): trouble,
 pain
 grudge: injury, injurious effect 365
 Gutfride or Gudfrid ab 356-

HACANES (Hackness near Whitby, Yorks) 323-
Hadulac bp 448
Hagustald, Hagulstald, Hagstalden (Hexham, Northumberland) 164, 165, 288, 320, 340, 344, 358, 422, 448
halte, vb: fall away, stand aloof, from 23
Hampshire 4, 107, 176, 296, 298, Hartesilond v. Heortheu [409
haught: noble, highminded
Headdy v. Hedde
Heavenfeld (? S Oswald's, a plateau near Hexham in Northumberland) 162-, 165
Hebrides, wrongly identified with the Mevanian isles 118
Hebron 406
Hedde or Hedda or Haedde S bp 177, 286, 407
Hedtfeld or Haethfeld (Hatfield, Herts) 300, 304
Heiu or Hieu S v 318 (possibly the same as S Begu, Begh, Bee q.v.)
Helen of Troy, 311
Helena S empress w 22, 404
Hengils, better Hemgils or Haemgils, anchorite 392-
Hengistus, Hengist 33, 109
Henry V of England xviii
Henry VIII of England xvii
Heortheu, from OE Heorot ea, or Hartesilond (Hartlepool, Durham) 225, 318
Heracleus emp 153
Heracleus Caesar 153
Herebalde, or Heribald ab 366-
Herebert, anchorite 346-
Hereburge or Heriburg, abs 361-
Hereforde 270, wrong identification of Herutford v. Hertford
Hererike or Hereric 317
Hereswide 318

Herman, properly Ernan Sab 154
Hertford, Hereford wrongly given for, 270
Hethfilde or Haethfeld (Hatfield Chase near Doncaster) 156
Heuwalde or Ewald the Black, the White SS mm 380-
Hiddila 297
Hierom v. Jerome
Hierusalem v. Jerusalem
Higbalde, or Hygbald S ab 266
Hii, Ilond & monastery of (Iona) 168 (where the name appears as 'Hydestinate' q.v.), 170, 202, 216, 268, 377, 400, 401, 445
Hilarie or Hilarus 154
Hilarion S ab 280
Hilda S vabs 225, 229, 230, 317-324, 325, 327
Hildilid S v abs 282
Historia tripartita, the translation and amalgamation by Magnus Aurelius Cassiodorus of the ecclesiastical histories by the Greek writers Sozomen, Socrates, and Theodoret xiii
hoful or houful: solicitous, careful, anxious
Holy Ilond v. Lindisfarne; but wrong gloss for Lindissig, i.e. Lindisse, 4; so, too, wrongly put for Lindisse 225, 448 (margin) [229
Homlea, river (r. Hamble, Hants)
Honorius emp xiv, 23, 24, 29
Honorius I pope 148, 150, 153, 159 176
Honorius of Canterbury S bp 145, 146, 150, 151, 158, 159, 195, 213, 228, 412
Horsus or Horsa 33
hospitall: guesthouse 351
houghly: fearsome, dreadful
Hrypum (corrected from Humpum following 1550) v. Rhyppon

Humber, the flud 33, 50, 101, 107,
118, 146, 448
 Humbers v. Northumbria
 Hunnes or Huns xvi, 30, 376
 Hunwald 196
 Huss, John xviii
 Hydestinate 168. 1550 by a printer's
 or scribe's error makes this the
 name of Hii q.v. (*insula quæ vo-*
catur Hydestinatus)

IBE or Ibas bp 301
 Idle, the river (tributary of the
 Trent) 136
 Iffi or Yffi son of Osfrid 143, 158
 Imma 314-
 Immin 226
 In Compendio (Compiègne) 243
 Incunning or In Cununingum (iden-
 tification uncertain: Cunningham
 just within the Scottish borders or
 Chester-le-Street, Durham) 385
 Inderwoode or In Dera Wuda, the
 wood of the Deiri, a gloss which
 Stn omits (Beverley, Yorks) 358,
 369
 indiction: cycle of 15 years; Bd uses
 the Cæsarean kind, which began
 on Sep. 24. To get the indiction
 add 3 to the year A.D., divide by
 15 and the remainder gives the
 indiction
 Ingethling or In Getlingum (Gilling,
 Yorks) 196, 226
 Ingualde, bp 448
 Ingiruum or In Gyruum (Jarrow,
 Durham) 424
 Inhisbowinde or Inis bo finde, the isle
 of the White Cow. Stn's White-
 calfe Ile (Inisboffin off west coast
 of Ireland) 268
 Ini k 296 (following 1550 the name
 absent, 'he that reigned after Cead-
 wall'), 373

000

Injugeo, so in 1550 which Stn fol-
 lows, should be Muigeo v. Magio
 In Litore (Kaiserwerth an island in
 the Rhine) 384
 Inripe, properly In Hryppum v.
 Rhyppon
 Inwet better Winwaed, the river (? r.
 Went, a tributary of the Don,
 Yorks) 224
 Iona v. Hii
 Ireland 8, 9-, 104, 108, 167, 169,
 170, 178, 192, 193, 206, 240, 266,
 268, 332, 335, 379, 380, 393, 401
 v. Scotland [108
 Irminrike or Ermenric or Eormenric
 Israel xiii, 246, 328, 427-
 Israelites 77, 84
 Italia, Italy 7, 22, 89, 90, 106, 159,
 227, 231
 Ithamar S bp 195, 213- (passage reads
 as if he consecrated Damian, where-
 as it was S Deusdedit who did so;
 the Latin is corrupt here)
 Ithancester or Ythanceastre (S Pe-
 ter's-on-the-Wall on the r. Pant,
 Essex; Stn's identification with
 Chelmsford wrong) 218

IACOB, tribes of 246
 James the less S apostle 232
 James the Deacon S 147, 159, 228,
 258
 James of Nisibi S bp 201
 Jaruman, Jaroman, Jarrumannus bp
 227, 249-, 259
 Jehu xiii [280
 Jerome S doctor of the church 182,
 Jerusalem 34, 402, 403
 Jesse, roote of 246
 Jesus Christ 59, 81, 83, 124, 156,
 204, 248, 270, 295, 300, 301,
 399-, 403-, 421, 436
 Jewes 171, 232
 Job 40, 88, 90-

Index and Glossary

John the Baptist S 59
 John the Evangelist S apostle 230-, 360
 John Chrysostom S bp xiv
 John iv pope 153, 154-
 John vi pope 416-
 John the Chantour ab 302-
 John the chiefe secretarie of the See Apostolike 154
 John deacon 154
 John bp 255
 John of Beverley S bp 320, 358- 370 (called J. of Beverlake by Stn)
 John and Paul Ss mm 248
 Josaphat k xiii
 Joseph 438
 joylely: finely, splendidly
 joyse: juice
 Juda xiii
 Julianus of Campania bp 23 [21
 Julius and Aaron with others SS mm
 Justin, Justinus I emp xv
 Justine, Justinus II emp 169
 Justinian I emp xv, 169, 301
 Justinian II emp xvi 373
 Justus of Canterbury S bp 74, 101-, 105-, 110-, 112, 113, 115-, 146, 150, 159

KADWALLADER v. Cadwalla
 Kent 3, 33, 50, 101, 107, 108, 110, 118, 144, 158, 180, 195, 199, 205, 213, 227, 228, 243, 245, 253, 258, 259, 273, 287, 289, 306, 316, 320, 337, 341, 375, 446, 448
 key cold: having no zeal or fervour

LABIENUS 11
 lampriles: lamprey eels or lampreys 6; this should read salmon (isicius), so in same passage porposes sh'd read seals (vituli marini)

Latiniacum or Latineacum (Lagny on the Marne) 212
 Laurence of Canterbury S bp 55, 83, 104-, 110, 111-, 113 [248
 Laurens or Laurence of Rome S m
 Lawstran or Laistran (usually identified with S Laserian, bp of Leighlin) 154
 Legacester v. Carlege
 Leicester v. Carlaeon-on-Usk
 Leo the Great S pope, doctor of the church xv
 Lesting, OE Laestinga ea (Lastingham, Yorks) 4, 220-, 243, 259, 261, 415
 Leutherius or Hlothere bp 179, 270, 286
 Leviticus, book of, 430, 431
 Lichfield 4, 259, 260, 448
 Licinius emp xvi
 Lincolne 4, 146, 150
 Lincolnshire 146, 187, 241, 288
 Lindisfar (or Lindisfaran ea) v. Lindisse except on 268 and 343 when v. Lindisfarne
 Lindisfarne (Holy Island off Northumberland) 5, 166, 202, 217, 221, 227, 238, 268 (following 1550 wrongly given Lindisfar), 288, 238, 340, 343, 348, 356, 393, 411, 448 (first reference, l. 20, should read Lindissse)
 Lindisse (Lindsey, Lincs) 4 (where the district, Lindissig or Lindesige, is wrongly identified with Holy Island), 146, 187, 188, 189, 225 (wrongly called holy lland), 241, 260, 266, 267, 288, 448 (l. 20, where Stn wrongly gives Lindisfarne)
 Loides (Leeds, Yorks) 144, 225
 Lodhere v. Lothere
 London 3, 75, 101, 106, 113, 179, 249, 274, 284, 286, 315, 448

longlooking: expectation
 Lothere, Lothar, Lothark 273, 300,
 316, 337
 lothesomnesse: feeling of repug-
 nance, disgust
 Lucanus, Marcus Annaeus, poet 196
 Lucian, Greek satyrst 387
 Lucius S k 14
 Lugubalia (Carlisle) 346
 Luidharde, better Liudhard or Le-
 tard S bp 52
 Lupus of Troyes S bp 36-, 40, 44
 Luther, Martyn xvii
 lygger: ledger 397

MABAN musician 423
 Macedonia 8
 Macedonius bp, heresy of
 xiv, 301
 Magio or Mageo (Mayo) 268-
 Mailsbury or Maldufesburgh (Mal-
 mesbury), 408
 Mailros or Maylros (Melrose) 238,
 338, 340, 377, 386
 make: equal, peer 150
 Mambre or Mamre, the hill 407
 Manichaeen heresy xiii
 Manures better Meanuari 289
 Marcellinus S m xiv
 Marcianus, Marcian emp xv, 32, 46
 (the date 429 should be 450. Bd
 gives 449, 1550 prints 409)
 Marke the Evangelist S 430
 Marshes, Marshland, Marchland v.
 Mercia
 Marsilia or Massilia (Marseilles) 255
 Martin of Tours S bp 41, 54, 108,
 169, 302, 304
 Martin S pope m 301, 303
 Mary the Blessed Virgin, Mother of
 God 106, 113, 221, 266, 282, 310,
 403, 422
 Maserfelth (Oswestry) 184
 Mauricius Tiberius emp 47, 49, 74,

76, 78 (the dates in 1, cc. 28-30 are
 wrong; they should read in cap.
 28, 29: 22 June in the 19th year
 of his reign, the 18th after his
 consulate; and in cap. 30: 18 July,
 etc.), 92

92
 Maximinianus, surnamed Hercules
 emp 15-
 Maximus tyrant in Britain 22-
 mayne: mighty 84
 meaning: intention, disposition
 Medeshamsted (Peterborough) 274
 Meilocheus or Meilchon 169
 Meldes v. Meldune
 Meldune or Maeldum (Meaux) 256,
 418
 Mellitus S bp 74, 76, 101, 102, 105,
 106, 110, 111, 112, 113-, 216
 Melmyn or Maelmin (identification
 uncertain. Millfield near Wooler,
 Mindrum, and Kirknewton, where
 there is a church with an ancient
 dedication to S Gregory, have all
 been suggested) 143
 Mercia, Mercians 4, 33, 136, 142,
 156, 157, 177, 179, 184, 187, 195,
 200, 203, 205, (uplandish Eng-
 lishmen) 206, 215, (middle or up-
 landish Englishmen, properly the
 middle Angles and Mercians) 224-,
 226, 249 (middleland English-
 men), 259, 267, 270, 274, 287,
 288, 289, 299, 313, 383, 394,
 409, 448 (Stn occasionally con-
 fuses between the Middle Angles
 and Mercians, and appears to re-
 gard them as the same)
 mere: noble, famous 151
 Mevanie, Briton llandes called (Man
 and Anglesey) 108, 118 (where
 they are wrongly identified with
 the Hebrides)
 Middle English, sometimes called

Index and Glossary

Index and Glossary

by Stn uplandish English 33, 215,
216 (middleland), 225, 267, 288,
320
Miltiades or Melchiades S pope m
xiii
Monothelite heresy 303
Morys v. Mauricius
Moyses, Moses 234, 426, 427

NAITANE or Nechtan k 425
Naples 254
Nero emp 13
Nestorius bp, heresy of xiv, 301
Nice i.e. Nicaea, council of xii, 22,
154, 233, 300
Nicephorus Callistus Xanthopoulos,
historian xii, xiv, xv
Nid the river (r. Nidd, Yorks) 419
Ninian S bp 169
Ninivites 330
Niridan or Niridanum, in Campania
254
Nisiba or Nisibi in Mesopotamia 201
Nissa or Nyssa, identification uncertain,
a little town in Cappadocia
Prima on the s. bank of the Halys
(Kizil Irem) along the road between
Caesarea and Ancyra 190
Norfolk 4, 107, 145, 205
Northumberland, so Stn calls North-
umbria q.v.
Northumbria, Northumbrians 4, 33,
107, 118, 121, 143, 148, 158, 160,
177, 183, 196, 200, 214, 216, 220,
222, 238, 240, 245 (north coun-
tre), 253, 258, 259, 269, 270, 288,
294, 299 (Humbers), 318, 335,
358, 385, 400, 407, 415, 419, 444,
447, 448
North Marshes v. Mercia
note, vb: affix the stigma of some
fault to one
Nothelmus or Nothelm S bp 3
Numbers, Book of 428

472

OBSERVATION: observant
care, heed 319
Offa, son of Sighere 410
Offride q properly Osthrid q.v.
Offride properly Osfrid (Stn follows
1550) 142, 143, 157
Oidda or Oiddi 289
Oiske v. Orrich
Oldcastle, John xviii
Olde Saxons 33, 376, 380
Olyvete mounte 405 [13
Orcales, Iles called (the Orkneys) 6,
Orrich or Oeric, called also Oiske
108-
Osius or Hosius of Corduba c bp xii
Osrede k 407, 409, 422, 444
Osrich sonne of Elfrike 160, 161
Osrk k of the Hwiccas 320
Osrk k of Northumbria 446, 447
Ostfor or Offfor bp 320
Osthride or Osthryd q 187 (printed
Offride), 188, 189, 313,
Oswald S k m 108, 142, 158-194
passim, 220, 224, 294-
Oswin S k m 195-, 226
Oswy, Osuiu, Osuius, k 108, 187-
270 *passim*, 337, 414-
outlandish: properly 'from beyond
the sea' (transmarini) 25. S Gildas
from whom S Bede got most of the
information in this chapter quite
rightly called the Picts and Scots
transmarini, for they had come to
Britain from overseas. S Bede's
gloss is therefore unnecessary and
a little farfetched.
overthwarte: cross, oppose, hinder
Owen S 261-

PADDA 289
paines, with doble: i.e. twice over
as Sedulius did in prose and verse
in his *Carmen* and *Opus Paschale*
408

- painfull: laborious, painstaking
 Palladius S bp 29
 Pamphilus S m 436
 Pancratiu or Pancras S m 248
 Pantheon 106 [414
 Parris, Paris, cite of 178, 243, 255,
 passing: surpassing, preeminent 390
 Paul, Paule, Poule, etc, the Apostle
 S 56, 67, 69, 72, 92, 101, 102, 207,
 231, 232, 247, 248, 255, 293-
 309, 447
 Paul the first hermit S 182, 377
 Paule S m v. John and Paul
 Paulinus, Pauline, etc S bp 74 (where
 Stn or his printer has omitted his
 name from those sent by S Gregory
 to help S Augustine), 118-
 131, 136-, 137, 139, 140, 142-
 146-, 148, 150, 158-, 160, 195
 (where the date should be 15 Oct.),
 228, 317
 Paulinus of Nola S bp 191, 404
 Peada k 214- (where Stn following
 1550 had Penda), 226
 Peanuahel or Peanfahel (Pictish name
 for a place, unidentified, just west
 of Abercorn) 27
 Peartan or Peortan ea (Partney,
 Lincs.) 146, 189
 Pechthelme, Pechthelme bp 398, 408,
 449
 Pegnalech, or as in OE Paeginalaeh
 (identification very uncertain; Sax.
 Chron. s.a. 664 gives Walalege
 [Whalley, Lincs.] as S Tuda's
 burial place; another suggestion
 following Simeon of Durham is
 Wincanheal or Pinchahala
 [?Finchdale near Durham]) 240
 Pelagius, Pelagian heresy 23 (Stn or
 his printer has omitted the epigram
 of S Prosper of Aquitaine which
 Bd inserts at end of 110), 36-, 44-
 154, 155
 Penda, Penda k 156, 177-, 184
 (paynim k of the Marshes), 192
 200-, 203, 205-, 214, 215, 223-
 226
 pensife: apprehensive, full of fore-
 boding
 Pente (r. Pant in Essex), 218
 Penwelt, Penueltum, Penneltum,
 given by Bd as English name for
 Peanuahel, q.v., not in O.E. ver-
 sion
 Persians xvi, 201
 Peter, baptismal name of Ceadwalla
 q.v.
 Peter the deacon 86, 89
 Peter S ab 55-, 83
 Peter S Prince of the Apostles 92,
 104, 111-, 126, 130, 142, 152,
 158, 176 202, 203, 219, 225, 227-
 236 *passim*, 247, 248, 266, 293-
 302, 337 (where, l. 3, reference to
 S Trumwine's death, and burial in
 chapel of, is omitted by 1550 and
 therefore by Stn), 358, 360, 364,
 369, 374, 420, 425, 430, 438-
 441, 443
 Peter and Paul SS, monastery or
 churches dedicated to, 83, 102,
 108, 111, 113 (S Paul omitted by
 Bd), 115 (id.) 177, 256 (id.) 374
 id.)
 Peyghtes v. Picts
 Pictes or Redshanks 8, 9, 10, 25-
 31, 32, 34, 42-, 160, 168, 169,
 175, 226, 231, 242, 260, 288,
 335-, 377, 416, 424, 425, 443,
 449
 Philippe II of France surnamed Au-
 gustus k xvii
 Phocas or Focas emp 84, 92, 106
 Pipin or Pippin the Short k xvii
 Pipine or Pippin of Heristal 381,
 382, 384 [46
 Placidia, mother of Valentinian III

Index and Glossary

- Polydore, better Vergil Polydore, historian 94
 Poole (Poland) xviii
 porch: the Latin porticus, usually in the Hist. Eccl. signifies a side chapel when applied to a church.
 Priscilla v. Aquila and Priscilla
 Procopius of Caesarea, historian xvi
 Prosper of Aquitaine S bp, his epigram on the Pelagians omitted by Stn or his printer from end of 1, 10
 Puch, an earle 363-
 Pulcheria Augusta S v xv
 Putta bp 259, 270, 287
- Q**UENTAVIC (Etaples) 256
 Quichelm, usually Cuichelm bp 287 (called by Stn William, 1550 having Wilhelmus)
 Quenburg or Quoenburg, first wife of S Edwin, 142
- R**ACE: road, course taken by 421
 Rachwulf or Reaculfe (Reculver, Kent) 375
 Radbed or Rathbed k 379, 380
 Ramesse 428
 Rathmelsig the Old Irish Raith melsigi, in Connacht, location unidentified 241
 Ravenna 46
 Readbert better as in 1550 Radbed q.v.
 Redford or Hreodford (Redbridge, Hants) 298
 Redfride or Raedfrid 256
 Redshankes, a nickname, of which Stn is fond, applied to the Picts, q.v., from the colour of their legs reddened by exposure
 Redwald, Redualt k 107, 130-, 144, 145
 Rendlesham in Suffolk 219 (the gloss *id est mansio Rendili* is omitted by Stn)
 Renier better Raegenheri son of k Redwald 136
 replenish: occupy, people 396
 Reptacester, ðe name for Ruthubi, q.v.
 Rewda i.e. Cairbre Riada 9
 rewe: row, see also crosse rewe
 Rhene or Rhenus, the river (r. Rhine) 11. 24, 381, 384
 Rhyppon (Ripon, Yorks) 229, 243, 288, 356, 410
 rine: rind
 Ritius, Michael xvii
 Rochester, Rotchester 102, 112, 113, 115, 159, 195, 213, 259, 270, 287, 375, 448
 Romaine Church and See Apostolique 3, 14, 29, 57, 85, 113, 245, 269, 424, 425
 Romanus bp 115, 159
 Romanus or Roman, out of Kent 228, 230 (Roman on p. 227 should probably read Ronan q.v.)
 Rome, Romans 10-35 *passim*, 52, 55, 57, 83, 85, 88, 95, 104, 106, 108, 109, 116, 148, 159, 164, 169, 192, 227, 229, 231, 232, 245, 253-, 255, 269, 287, 301, 302, 304, 320, 370, 372, 373, 383, 384, 405-417 *passim*, 423, 425, 430, 436
 Ronan, a Scott borne 227- (1550 gives Roman)
 Rufinianus ab 74
 Rufinus, or Ruffinus, Tyranneus, historian 233
 Rugyns or Rugini or Rugii 376 (the name of the tribe is preserved in Rügenwalde in Pomerania)
 Ruthubi (Richborough, Kent) 6

SABA, short for Sabareth q.v.
Sabareth or Saberct k 101, 109,
110

Samaritanes the 144

Salisbury 4, 176, 406, 414

Sancta Maria Rotunda 106

Saracens, the 447

Saran Ui Critain Sab 154

Satan 376

Saul k 84

Saxonie 380

Saxons, Saxon 15, 32, 33-, 42-, 47,
142, 178, 218 (where Stn omits
that Ithancester is the Saxon, really
East Saxon, name) 245, 293, 300,
370, 375, 376; v. Old Saxons, East
Saxons, South Saxons, West Sax-
ons

Scilla or Scylla 432

Scottes (various spellings), Scotland
or land of the Scots, often mean-
ing Ireland 8-, 25-, 29, 84, 105-,
154, 155, 160 'or Redshankes'
should read 'and Redshankes' 166,
167-, 170, 173, 175, 202, 207,
215- 230 *passim*, 237, 238, 241,
242, 244, 245, 268-, 290, 336,
377, 400, 411, 414, 416, 442 444,
449

Scythia 8

Sebbi S k 249, 274, 283-

Sedrido (following 1550) better Sed-
ride or Sethryda, S abs v 180-

Segian, Segianus, Segenius, etc, S ab
of Hii 154 (the identification is
doubtful, some authorities sug-
gest S Seghine Mc O'Cuinn, ab of
Bangor)

Selsee v. Seoleseu

Senones (Sens) 256 (where the two
words Emme Senonum appear in
1550 as Emmesonum)

Senwalch v. Cenwalch

Seoleseu or Selsee, or Seolesig,
'Seal island' (Selsey, Sussex), 291
(Stn omits the gloss *insula vituli
marini*) 292-, 296 (where Selsee
should read Uenta: the name of
the See is omitted in ep and 1550
and wrongly supplied by Stn), 406

Sergius I S pope 370-, 383, 384

Severianus, Pelagian bp 36

Severinus pope 153, 154

Severne, the ryver 448

Severus S bp 44-

Severus schismatic bp xv

Severus, Septimius, emp 14-, 25, 28

Sexburg or Sexburga S w 181, 306-,
316 (referred to as sister of q Edil-
drede)

Sexulphe, Sexwolfe, Sexwulf S bp
274, 287, 288

shewe: aspect, appearance 386

shoren in: given the tonsure

Sibert v. Sigibert

Sighard k 285-

Sigher or Sigheri k 249-, 274, 410

Sigibert or Sigebert or Sigbert S k
145, 205-, 216

Sigibert surnamed the little k 216

Silas S 377

Sina, mounte of 69

Sirmium, capital of Pannonia (ruins
survive at Mitrovitza in Yugosla-
via; has left its name in that of the
district Srem) i, 9, p. 22, where
Stn has omitted to give the place
where Theodosius was invested
with the purple

Sisinnius bp of the Novatian sect xiv
Slichildryde, properly Blithryd
(Plectrudis) q 348 (Stn follows
1550)

Socrates, historian xiv

Solent, the sea called 298-

sort: number, usually large 291

Index and Glossary

Index and Glossary

South Hampton, wrongly identified as near Augustines zat 95
 South Marshes v. Mercia
 South Saxons (Sussex) 4, 33, 107, 214, 289, 296, 298, 337, 409, 448
 Sozomenus, historian xiv
 Spayne, Spain xii, xvii, 6, 8, 22
 Stanford 414 (identification uncertain, 15th century tradition in Durham gives Stamford, Lincs; Stamford, Yorks, on the Derwent, suggested by Smith)
 starting hole: place in which hunted animal or criminal or enemy takes refuge 220
 stay, condition, state 43
 Stellan, properly Scellan or Sillan S bp 154
 Steven, Stephen, S the first blessed martyr 182, 183, 399
 Stonestat, oē Aet Stane (Stoneham on the Itchin, Hants) 298
 Streaneshalch, various spellings (Whitby, Yorks) 225, 229, 319, 336
 stroke, vb: travel, go quickly 244
 Suale, the fludde (r. Swale, Yorks) 143
 Suefrede k 286 (Stn following 1550 has Frede q.v.)
 Suffolck, 4, 107, 145, 205
 Suidhelme, Suithhelme k 219, 249
 Sulpicius Severus, historian 41
 Surry 275
 Sussex 4, 107, 289, 290, 291, 292, 296, 298, 409, 410, 416
 Swebhard or Suaebhard k 375
 Switbert, Swithbert S bp 383-
 Switbert or Swidbert ab 353
 Symmachus or Simmachus consul 29
 Symon Magus 439, 440, 441
 Syon, Sion the mounte 208, 405
 Syria 13

TABLETTE: flat ornaments of precious metal for personal wear 308
 Tate, Tata S, otherwise S Ethelburga q.v.
 Tatfrid bp 320-
 Tatwine S bp 448
 Tecla or Thecla S v m 311
 Tems or Themes, the river (r. Thames) 11 (1550 and related texts add here Orosius' statement that the river is said to be *uno tantum loco vadis transmeabilem*, see Editor's note; the place where Caesar forced a crossing cannot be definitely fixed, but it must have been either at Brentford or at Halliford at the Coway Stakes) 101, 218, 275
 tender vb: to cherish, receive favourably
 Tenet, ile of, (isle of Thanet, Kent) 50 (where Stn following a corrupt text assigns a vast girth to the district, whereas Bd means to say that it contained about 600 families or hides, according to English reckoning)
 Thamar v. Ithamar
 Theobald, brother of Ethelfrid 84
 Theodore of Amasea S m 190
 Theodore of Canterbury S bp 3, 102, 179, 227, 254 - 274 *passim*, 286, 287, 288, 299-, 313, 320, 343, 344, 362, 373-, 383, 422, 446
 Theodore of Mopsuestia bp 301
 Theodoret bp historian 201, 301
 Theodosius I emp xiii, 22-, 24, 437; the reference in the margin on p. xiii is to lib. xvi tit. v. De hæreticis. 5, beginning: Omnes vetitæ legibus et divinis et imperialibus hæreses perpetuo conquiescant.

Stn on p. 22 omits to give the name of the place, Sirmium, q.v., where Theodosius assumed the purple
 Theodosius II emp xiv 29
 Theognis, Arian bp xii
 Theophilus of Alexandria bp 437
 Thomas of Canterbury S bp m 406
 Thomas bp 213
 Thomian (Tomene mac Ronain) of Armagh S bp 154
 Thorithgid or Torctgyd 279-
 Thracia 22
 Thridred or Thruired ab 354
 Thwolvingacester or Teolfingacestre 147 (identification uncertain; of several suggestions the following: Torksey, Southwell, Fiskerton, and, perhaps with most likelihood, Littleborough, the ford where the old Roman road from London to York crosses the Trent)
 Tilberi v. Tileburg
 Tileburg or Tilaburg (Tilbury on Thames) 173
 Tilmon 382
 Timothe, Timothy S bp m 56, 232
 Tine, the ryver (r. Tyne) 358, 366 (where Stn has Wyre, 1550 having Winrus), 424
 Titillus, the notary 273
 Tityl or Tytili k 145
 Tobye, Tobias bp 375, 446-
 Tonbert or Tondberct 305
 Tours 304
 trade, sb: way, manner, practice, exercise; vb: to school, train
 Trecassa (Troyes) 36, 44
 Trent, fludde of, 147, 226, 313
 Trevers or Treviri (Trèves) 44
 trimme: proper, suitable
 Trinobantum, a very stronge city 12; but this was not its name, though so given by Stevens, Giles

et al. in their translations; this was Camalodunum (Colchester as Stn rightly notes), the chief town of the Trinobantes, or Trinovantes, a powerful tribe occupying what would be approximately Essex
 Tripolis 14
 Trumbert; one of Bd's teachers 264
 Trumbert bp wrongly given, following 1550, for Tunbert v. Tumbert
 Trumuin or Trumwin S bp 288, 336- (where, p. 337 l. 3, Stn or his printer omits the reference to the saint's death and burial in St Peter's church, Whitby) 343
 Trunwulfe, so 1550, properly Thrydwulf ab 144
 Tuda S bp 237-, 240
 Tumbert or Tunbert bp 288, 344 (where the name, following 1550, is given as Trumbert)
 Tunna ab 314-
 Tunnacester 314: identification undetermined, possibly Doncaster or Towcester [386
 Tuyde, the ryver (r. Tweed) 338,

UECTA son of Woden 33
 Uectians, Uictians v. Uiccians
 Uenta, Uintancester (Winchester) 177, 178-, 296 (where iv, c. 15 ad fin. Uenta should be read for Selsee; name omitted in 1550, wrongly supplied by Stn), 409, 448
 Uetade or Weatadun (Watton in the E. Riding, Yorks) 361-
 Uetgissus or Uictgils, son of Uitta, not Uecta as appears in text; 1550 omits a link, *cujus pater Uitta*, in the pedigree of Hengist and Horsa 33
 Uiccians, Uiccii, better Huiccii or the ðe Hwiccas, 95, 289, 320, 448

Index and Glossary

Uictbert or Wigbert S 379
 Uictred k 337, 375 (as Wichtrede),
 446
 Uintancester or Wintanceastre, Sax-
 on form of Uenta q.v.
 Uites or Jutes 33, 298, 299
 Uitta son of Uecta 33 (name omitted
 in text, v. Uetgissus)
 Ultanus S ab 212-
 Ultraict (Utrecht) v. Wiltaburge (the
 old name of the place was Trajec-
 tum or Ultrajectum, in the OE ver-
 sion Aet Treocum)
 Uoden or Woden 33
 uplandish: lying away from the sea,
 inland; also boorish, rustic
 Utta 199-
 Uulfhere v. Wulf here

VALENS emp xiii, 22
 Valentinian I emp xiii
 Valentinian II emp 22-
 Valentinian III emp 33, 46
 Vandals, Wandalls xv, 24
 vayne: nature, character 405
 Verolamium (St Albans, Herts) 20
 (Stn omits the English names cor-
 rectly given in 1550, namely Wer-
 lamaceastre and Waetliingaceastre
 —from Waetilinga straet i.e. Wat-
 ling street)
 Vespasian emp 12-
 Vienna i.e. Vienne in Gaul 24
 Virgil the poet 311
 Virgilius of Arles S bp 73- (S Virgi-
 lius succeeded S Licerius [? Glice-
 rius] in the See of Arles, not Ethe-
 rius, q.v.; and it was he and not
 Etherius who consecrated S Au-
 gustine, v. p. 49)
 Vitalianus S pope 254-
 Vladislaus or Wladislaus IV of Po-
 land k xviii
 Vortigerius i.e. Vortigern k 32, 109

WALDHER bp 284-
 Walsstode or Walchstod bp
 448
 Wandale or In Undulum (Oundle,
 Northants) 420
 Wandalls v. Vandals
 Wantsome, the flud (branch of the
 r. Stour, Kent) 50
 Weimouth, properly Weremouth or
 Wearmouth, Northumb'ld 200,
 450
 Welles 4, 176
 Welsh 336
 wem: stain, blemish
 Were, the river (r. Wear, Northum-
 berland) 302, 424
 West Saxons (Wessex) 5, 95, 107,
 111, 120, 121, 176, 177, 179,
 213, 229, 244, 270, 286, 289,
 296, 297, 373, 407, 408, 448; v.
 Geuisse
 Whitchurch: Stn's name for Ad can-
 didam casam, q.v.
 Whitecalfe Ile v. Inhisbowinde
 whyver: hover, flit about 397
 Wichtrede v. Uictred
 Wickleff or Wyclif, John xviii
 Wighard 249, 253-
 Wilfares downe (probably Gariston
 near Catterick, Yorks) 450
 Wilfrid of York S bp 193, 229, 230,
 231- 236, 243, 244, 258, 259,
 270, 288, 289- 296, 297, 305,
 307, 361, 383, 409, 410- 421,
 422, 423
 Wilfrid the younger of York S bp
 320, 370, 448
 Wilfrid bp of the Hwiccas 448 (Stn in
 his marginal note here, 'Of Yorke,'
 is in error. This Wilfrid must not
 be confused with his contemporary
 S Wilfrid the younger q.v.)
 Willibrorde, Wilbrord etc. S bp 193-
 380, 383, 384- 415

Wiltaburge (Utrecht) 384

Wiltshire 408

Winchester v. Uenta

Winfrid bp 227, 267, 270, 274

Wini bp 178-, 244, 286

Witby v. Streaneshalch

Wite, Ile of (Isle of Wight) 4, 13, 31,
289, 297-

Woffa or Wuffa 145

Woffingas 145

Worceter (Worcester) 4, 259

Wulcfrea v. Wuscfrea

Wulfhere, various spellings k 179,
216, 226-, 249, 259, 260, 288,
289

Wuscfrea son of S Edwin 142, 158

Wyre, the ryver, Stn's form of Win-
rus in 1550, should be Tine, q.v.

Index and
Glossary

YORKE, citte of 15, 75, 140,
142, 158, 159, 288, 320, 361,
415, 416, 448

Yorkshire 143

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